

**MORAL DEVELOPMENT STRATEGIES FOR
UNIVERSITY STUDENTS IN THE LIGHT OF
ISLAMIC PHILOSOPHY OF MORAL
DEVELOPMENT IN THE QURAN AND SUNNAH**



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By

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**Department of Education
Faculty of Social Sciences
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2020**



*In the name of Allah,
the Most Beneficent,
the Most Merciful*

DEDICATION

**This thesis is dedicated to
Imam Hussain (AS): the
biggest example of Islamic
morality**

FORWARDING SHEET

The thesis entitled “Moral Development Strategies for University Students in the Light of Islamic Philosophy of Moral Development in the Quran and Sunnah” submitted by Muhammad Rafiq for partial fulfillment of degree of Doctor of Philosophy in education, has been completed under my guidance and supervision. I am satisfied with the quality of the research work and allow him to submit this thesis for further process as per rules of International Islamic University, Islamabad.

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Thesis titled “**Moral Development Strategies for University Students in the Light of Islamic Philosophy of Moral Development in the Quran and Sunnah**” submitted by Muhammad Rafiq Reg. No: 86-FSS/PHDEDU/F11 is accepted by the Department of Education, Faculty of Social Sciences, International Islamic University, Islamabad as partial fulfillment of the requirements for the award of degree “**DOCTOR OF PHILOSOPHY IN EDUCATION**”

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ABSTRACT

This research project was designed to explore the existing level of morality of university students, identify the causes of the existing morality of the university students, rank the causes of existing moral disposition of the university students, identify the moral values for youth as mentioned in Islamic Philosophy of moral development revealed by Quran and Sunnah, find out the principles to develop strategies for moral development of university students using Islamic Philosophy of moral development revealed by Quran and Sunnah. The design of the study was sequential transformative mixed. In this design second, quantitative phase is based on the findings of first qualitative phase. The instruments of the study were interviews, focus groups discussion and questionnaires. The population of the study was composed of teachers and students of the universities. The sample included 15 teachers and 22 students selected by snowball theoretical technique for qualitative phase and 100 randomly selected teachers and 400 students for Quantitative phase. The results of the study obtained by content analysis of qualitative data and subsequently applying frequency distribution and Chi square test to quantitative data. The result showed explorations about the existing nature of morality of the students. The major finding about explorations were the morality of the students was based on materialism, there was lack of nationalism, there was aimlessness in students, irresponsible behavior and sources of moral orientation were found to be other than that of Islamic. The findings about the causes of moral decline in the students were ineffective role model of teachers, the curriculum, value free education, privatization and entrepreneurship of education, religious and political leaders and policies of the government. The findings about the principles were moral development means spiritual development, the elimination of disparity between thoughts and actions, inculcation of patience as a basic Islamic moral value, and orientation of morality according to the faith in Allah and His Prophet (PBUH). In search of shared values to be fostered it was found a set of 25 values such as Trustworthiness, care, responsibility, respect, justice, fairness and citizenship. The findings about the strategy were the development an explicit strategy with revision curriculum, monitoring policies and reform of evaluation systems. It was concluded that there is a decline of morality and the education system of the universities is the major contributor of this decline. So, a comprehensive reform of education system is the need of the time. The study recommends conduction of research work to explore the effects of privatization of education, secularism, and pragmatism on the moral reasoning of the students. It is also recommended to find role of media in moral decline. It was recommended the development of a national Academy for teacher training where trainee teachers must be equipped to act as the agent for moral orientation of students in the light of Quran and Sunnah. It was recommended to develop and implement an explicit strategy, eliminate effects of wrong philosophies of life, stop entrepreneurship of education, realization role of teachers, inculcate shared moral values and do reforms in the curriculum, in evaluation system, in Medium of instruction, in teacher training and induction processes, in co-education set ups, and in development of positive environment for learning. It was recommended to replicate this study to establish the fact evident from this research study.

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LIST OF ABBREVIATIONS

ABBREVIATIONS	DESCRIPTIONS
A	Agree
AS	Alayhi salam
BM	Basic Morality
BV	Basic Values
C	Care
CCT	Collapsing Codes into Themes
CT	Comparing Themes
CVR	Content Validity Ratio
CA	Cause
CIT	Citizen
DTS	Dividing Text into Themes
DP	Display
DA	Disagree
DEF	Definitions
EXP	Explorations
F	Factor
FA	Fairness
FDG	Focus Group Discussion
HOD	Head of Department
ISL	Islamic
IR	Initial Reading
IMV	Islamic Moral Value

LC	Labelling with Codes
MV	Moral Value
MDG	Moral Degeneration
N	Number of Subjects
PBUH	Peace Be Upon Him
P.R.	Percentage Response
PRIN	Principles
RA	Radhi Allahu Anhu
RAA	Radhi Allah Anha
RESP	Responsibility
RES	Respect
SA	Strongly Agree
SME	Subject Matter Expert
SDA	Strongly Disagree
SP	Sanction Power
ST	Strategy
T	Trustworthiness
UN	Uncertain
V	Value

CHAPTER 1

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Quran is the ultimate guidance and resolution of the problems of humanity. It contains principles and laws that are a key for solutions of all ills in hearts and mind. Ills of the hearts means the moral weaknesses of people, as discussed in Quran “O mankind, there has come to your instruction from your Lord and healing for what is in the hearts and guidance and mercy for the believers” (Quran, 10:57). There is general perception about the moral decline in Pakistan and in actual practice, there are enough reasons for building this perception. The constitution of Pakistan has provisions that have mentioned that the moral development of young generation is the primary duty of education system (Constitution of Pakistan, 1973 article 37-38).

There are many review studies (Afifa, 2003; Javeed, 2007) on Islamic morality but the researcher has decided to conduct an empirical study because it applies scientific approach to the problem under investigation, it 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. As Pakistan is an Islamic country, it is quite logical to conduct a study using Islamic world view as guiding theory. With this background, the present study was planned to develop moral development a framework and strategy for university students in the light of Quran and Sunnah.

There are 3 basic components of a man i.e. material body for which Quran says “the body of man is formed of calcareous material خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْعِصْرِ Allah made human from roasted

clay” (Quran.55:14), the Rooh which is the order of Allah and “(Quran, 38:72), فَإِذَا سَوَّيْتَهُ وَنَفَخْتَ

فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

The third aspect is the moral character, إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Quran says that the only way to be safe in the loss of hereafter is the faith correct behavior and preaching of right ways and patience. (Quran, 103:3). Allah almighty revealed many apostles to give instruction about right behavior and this series ends with last Prophet (PBUH) who presented practical demonstration of virtuous behavior (Sahih Muslim, 1:256). Because “God is merciful and the most gracious” Quran 38:66). رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

الْعَزِيزُ الرَّحِيمُ

This is a fact and basic belief for Muslims that Allah is the creator and ruler of universe and He is the ultimate reality. But unfortunately, human being is passing his life against this fact and reality that is why humanity is suffering a lot, “Verily! Man is in loss” (Quran, 103:2). Human being can never get peace until they reform their lives according to the fact i.e. construct way of life according to the Law of Allah which is the perfect code of morality (Maududi, 1940). According to the Holy Prophet (ﷺ), the most significant is the human behavior in the life and crucial factor in eternal success or failure. Everyone is being test about his deeds. The Quran says in this regard وَاللَّهُ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا The Lord is the one who invent life and death to test the behavior of human (Quran, 67:2). Holy Prophet Muhammad (ﷺ) said that “I am appointed to preach perfect ways of life” (Malik, 2001) the Lord has admired the ways of the Messenger (ﷺ) in the regard Quran says: وَإِنَّكَ لَعَلَىٰ خُلُقِي عَظِيمٌ “surely your character is exemplary” (Quran, 68:4). It is clear from the reference sited above that the character building is valuable objective of educational system

The character building is included in goals of educational system by many philosophers of education. Labatthe (1958, p.25) says “Moral teaching is the function of formal educational

institutions” J. Dewey defined education as the process of bringing behaviors, thoughts and attitudes close to norms of society” (Dewey, 1916). Khurshid (1961) defined education in terms of moral development to make individuals valuable native of a country. Stuart (1867), has described a broad definition of education as the process to bring mutual behavior close to the natural facts.

Keeping in mind the above given definitions of education and its role in moral development it was rightly legitimize in laws of Pakistan and education policies That character building is major aim of education. All definitions of education share a common aim of education that it is meant to develop the moral character of the young generations, but it is regretted to say that this end of educational aims is globally ignored (Maududi, 2002).

In case of Pakistan, an ideological state by birth, moral decline is in the worst condition Prof. Anwar Syed (2012, July 26) said that there are the indications of decline of moral values in Pakistan, for example the students taking matriculation examination asserted their right to cheat in examinations. The students of intermediate in a big city so insisted on their right to cheat that they tortured the teacher who tried to stop them from cheating in the examination, barged into the principal’s office, dragged him along the floor and broke everything in his office. Other types of ghastly incidents are happening every day, such as the young girls less than ten years of age are kidnapped, raped, tortured and then killed. (The Daily Times Pakistan, pp. 15-16). The studies having impact on moral development tends to approach the issue of moral degeneration in three ways.

1. First a large group of studies addressed 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. Wilson, 2012; Sherblom, 2012; Bonnet, 2012; Balakrishnan,2012).

2. Another group of studies explored the moral development of individuals In Islamic context as interpreted by Allama Iqbal (e.g. Jameela Khatoon, 1963; Farooqi, 1963; Baqir, 1968; Tufial, 1966; Saiyiadain, 1978; Khurshid, 1962,1981; Hussain, 2009; Javed, 1999; Shafique, 2007; Asad, 2008).
3. A third set of studies examined 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). There are very few studies which aim at moral development in the light of Quran and Sunnah for the university students. This gap led the researcher to conduct this study.

1.2. RATIONALE OF THE 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 context. They have missed to identify specific power of 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 causes of moral degeneration of the students. This study might contribute to the knowledge base by investigating the existing conditions of the morality 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 may provide knowledge base for the policy makers and educationists. This study would therefore pave

the way to achieve Islamic aims of education according to the provisions of constitution of Islamic Republic of Pakistan.

1.3. THEORETICAL LENS

Human behaviors are complex and multi-faceted and multidimensional. Among the human behaviors the study of morality is even more difficult because it varies from individual to individual, society to society and nation to nation. The morality is a set of principles laid by religion. This study is meant to explore causes of existing morality of students of Universities. Theoretical lens of the study was Quran and Sunnah.

1.3.1 Why to Use Quran And Sunnah as the Theoretical Lens of the Study

As Muslims, the morality of the students must be viewed through theoretical lens of Quran and Sunnah. Thus, this study used Islamic philosophy of moral development in the Quran and Sunnah as the theoretical lens of the study. The rationale to use Islamic philosophy as theoretical lens is based on arguments given below:

1. Quran and Sunnah are the basic sources of knowledge for the whole human race on the globe.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ ذُرٌّ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

O mankind, there must come to your instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers (Quran, 10:57).

2. Allama Muhammad Iqbal persuaded muslim thinkers to bring the muslim people close to Quran and Sunnah for the restoration of their lost glory in the world. He directed us to get insight into Quran and says: O Muslim, dive deep in the Quran, which was revealed to Prophets' Seal; may God, by grace on you bestow politeness, for good deeds much zeal (Iqbal, 2005)
3. Quran and Sunnah are non-controversial among the Muslims. Quran and Sunnah make a

complete code of life

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion (Quran, 5:3).

Islamic philosophy of moral development preaches such moral values which are independent of limits of time and geography. The relevancy of this lens is mentioned as the clear majority (95%) people of Pakistan is Muslim. This study has addressed the issue of morality according to Islamic thoughts which is the supreme law according to the constitution of Pakistan. The objective resolution (the preamble of constitution) directed the government to educate its people according to teachings of Islam.

4. The Quran is not for only Muslims. It addresses the whole humanity. What Quran wants to preach is known as Al-Marrowfats (Quran, 3:110). There are many shared values among the people of different religious communities such as truth, honesty, respect and care. That is why Quran has advised humanity to develop harmony on common things and values (Quran, 3:64) There are two types of moral values which are basic moral values and Islamic moral values (Maududi, 2000). Quran is the master key to solve complicated issues of moral development (Maududi, 1960) and Holy Prophet Muhammad (ﷺ) said that I am sent to perfect good character (Malik, 2001).

1.3.2. Effects of the Theoretical Lens on the Study

Use of theory in a study affects following aspects of the study:

1. It gives general guideline for the study.
2. Type of questions asked.
3. Techniques of data analysis.
4. Change in activities.

5. Help sort worth of issues.

1.4. THE MAIN AXIOMS OF THE ISLAMIC PHILOSOPHY OF MORAL DEVELOPMENT

The postulates of Islamic philosophy of moral development have been summarized into following points (Shahid (2000):

1. Faith: Faith in Allah, Prophet hood, Devine Books, Angels and the Day of Judgment are the components of faith. Faith is the basic and inevitable requirement for development of the morality according to the Islamic philosophy of moral development. Faith is prerequisite for acceptance of actions (A'MAAL) Man is in loss except those who have believed and done righteous deeds and advised each other to truth and advised each other to patience (Quran, 103:3).
2. Logical distribution of rights and duties: Islam is a religion without any mythology. Its teachings are simple and intelligible. It is free from superstitions and irrational beliefs, the Oneness of God, the Prophet hood of Muhammad (ﷺ) and the concept of Life after death are the basic articles of its faith (Islahi, 1995). They are based on reason and sound logic (Khurshid, 1999). Allah says:

أَمَّنْ هُوَ قَابِئُ أَنْتَاءِ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْأَجْرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ. قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ. إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding (Quran, 39:9).

3. Equality of rights: In Islam, there is equality of rights and no one is preferred over others except by his righteousness.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed, We have created you from male and female and made you people and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted (Quran, 49:13).

4. Source of knowledge: Quran and verified traditions of Holy Prophet Muhammad (ﷺ) are the ultimate source of knowledge. It is the final institution to make decision about right and wrong.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

There is no choice for any male or female believer to avoid the decisions of God and his Prophet (PBUH) have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error (Quran, 33:36).

- 5 Generosity and hospitality: Islam promote generosity and hospitality
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are brothers, so make settlement between your brothers. And fear Allah that you may receive mercy (Quran, 49:10).

6. Truthfulness, Honesty and Trustworthiness

لَيَسْئَلَنَّ الْمُؤْمِنِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا

That He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment (Quran, 33:8).

7. Mercy for mankind: Allah is merciful for mankind and always tends to facilitate the human being to worship Allah in as easy as possible ways. He has provided proper guidance and perfect model of the Messenger (ﷺ) for noble actions in the life. This is

only because of His blessings that He has sent the Prophet Muhammad (ﷺ) as a continuum of His unlimited blessings. He has declared the revelation of the Prophet (PBUH) the greatest blessing (Rehmat) for the universe in the Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We have not sent you, [O Muhammad ﷺ], except as a mercy to the worlds (Quran, 21:107).

8. Patience, endurance and tolerance: Patience is special feature of personal character of a man to win the favor of Allah,

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you, who have believed, seek help through patience and prayer. Indeed, Allah is with the patient (Quran, 2:153).

9. Fear of Allah: Fear of Allah's displeasure create behavior avoidance which ultimately shape up one's over all morality

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Indeed, those who fear their Lord unseen will have forgiveness and great reward (Quran, 67:12).

10. Vigilance of Allah:

Allah knows everything about a person is the basic concept of Islamic philosophy of moral development. This concept worked as a permanent source of accountability of one's actions (Murad, 2005). Quran says about this in these verses:

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

But do they not know that Allah knows what they conceal and what they declare? (Quran, 2:77).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Does He who created not know, while He is the Subtle, the Acquainted? (Quran, 67:14)

1.5. STATEMENT OF THE PROBLEM

Islamic republic of Pakistan is a country based and founded on Islamic ideology of life.

The constitution of Pakistan was formulated to materialize the fundamental aim of this country, which was in the words of its founder, Muhammad Ali Jinnah, to establish a practical laboratory to experiment Islamic principles in it. Present form of ION e Pakistan has clause's which provide legal base for moral uplifting of the people of Pakistan. The formal education system has a role as a vector for transmission of moral values, attitudes and skills, as an agent of creation of social cohesion and social justice (Essays, 2013; Khandai, 2011; Vogel, 2011).

A careful analysis of the moral development systems of the universities included in the population of the study. It was noted that moral development is stated in mission statements of most of the universities. But the strategy, how to inculcate these values by their education process, is missing.

Smoking, use of narcotic drugs and moral degeneration of university students, both males and females, is a leading cause of concern in Pakistan. Unless this unfortunate trend is reversed, the future leadership of the ideological nation may go in wrong hands.

The mixed method research design of this study was meant for the devise of a detailed framework to develop the morality of students by analyzing the situation of morality under the umbrella of moral philosophy of Quran and Sunnah.

This study was meant to translate the Islamic Philosophy of moral development into a policy for the practical reforms in the educational system of Pakistan in order to produce individuals who worship only Allah with purity and sincerity Quran maintains:

أَعْبُدْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

Say, [O Muhammad ﷺ], "Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion (Quran, 39:11). The problem can be stated as:

Quran and sunnah emphasized the importance of moral character according to Quran life and death are created to test who is better in deeds **الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا** and directed us to follow the exalted example of the ways life of the Prophet (ﷺ) Quran says: the ways of life of the Prophet (ﷺ) are a fine practical demonstration to act a righteous life

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

it is also mentioned in the Quran that the ways of life of the Prophet are exalted Quran says

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

The messenger of Allah (ﷺ) has said that I was sent as a prophet to teach good manners. Quran and sunnah are supreme laws in Pakistan. The constitution of Pakistan has asserted the development of moral character of the people by education. Many eminent educationists like John Dewey have defined the education in terms of moral development. But unfortunately, when we ponder into the reality about moralities on the ground, we find the situation disappointing and the majority of the people show their concern about moral decline in the society. The examples of moral decline and stories of corruption are being reported in media frequently. Brutal murder of innocent Zainab is an eye-opening example of the worst form of moral decline in the society.

Hoarding, telling lie, deceiving and mixing in food items are common practices in the markets. Cheating and plagiarism are considerable issues in the universities and other educational institutions.

When we analyzed the role of higher education system to stop moral decline, we noted there is not any explicit strategy for moral development in Pakistan. Moral values are only ornamental show piece of the mission statements of the universities.

When we reviewed research studies on this issue of morality, we find many researches on this important issue but mostly in western context addressing moral criteria, moral crisis and definitions. The research studies can be also found in Islamic context addressing the importance of moral character in general form.

1.5.1 Statement of the Problem

In the light of this discussion the problem of the study was identified and stated as: This situation demands a research study addressing moral development strategy in Pakistani context in the light of Quran and Sunnah.

How to development an explicit strategy by describing the present morals of the students, finding the causes, ranking the causes, compiling the principles and shared values under the umbrella of Islamic philosophy of moral development in the Quran and Sunnah

1.6 OBJECTIVES OF THE STUDY

The research study was conducted to achieve following objectives:

1. To explore the existing morality level of the university students.
2. To identify the causes of the existing morality of the university students.
3. To rank the causes of existing moral disposition of the university students.
4. To identify the moral values for youth as mentioned in Islamic Philosophy of moral development in the Quran and Sunnah.
5. To find out the principles to develop strategy for moral development of university students using Islamic Philosophy of moral development revealed by Quran and

Sunnah.

6. To develop the strategy for moral development of university students in the light of Islamic philosophy of moral development revealed by Quran and Sunnah

1.7. RESEARCH QUESTIONS OF THE STUDY

The major question for first phase of the study were:

1. What is the description of current morals of the students?
2. Describe the reason behind the morals of the students?
3. What is the ranking of the causes of existing morality of university students?
4. What are the principles of moral development in Quran and Sunnah?
5. What are the moral values of Islamic philosophy?
6. How to convert Islamic philosophy of moral development revealed in Quran and Sunnah into a strategy for moral development of university students?
7. What are the strategies for moral development of university students in the light of Islamic philosophy of moral development revealed by Quran and Sunnah?

1.7.1 Null Hypotheses for Quantitative Phase of the Study

For second quantitative phase of the study 71 null hypotheses were framed based on the themes that emerged from first qualitative phase of the study. The major null (H_0) hypotheses were:

1. There is no significant trend of opinion among the participants of the study towards the existing level of morality of the students.
2. There is no significant trend of opinion among the participants of the study towards causes of existing level of morality of the students.
3. There is no significant trend of opinion among the participants of the study towards identification of principles of MD framework.

4. There is no significant trend of opinion among the participants of the study towards identification of the form of a strategy for MD of students.

The item wise null (H_0) hypotheses are given in Appendix -B

1.8. SIGNIFICANCE OF THE STUDY

The findings of this study rebounded to the benefits of the Pakistani society considering that moral development plays an important role in national prosperity. The greatest demand for morally trained graduates of the universities justifies the need for an explicit moral development strategy. This study provides an in-depth insight into the phenomenon of moral development of the students. The results of the study provide an explicit moral development strategy in the light of Islamic philosophy of moral development in the Quran and Sunnah. Thus, the Universities that apply the recommended strategy derived from the findings of this study enabled them to train students morally better. Thus, followings groups individuals are likely to be benefitted from this study:

- Policy makers in the governmental bodies as this study provides research-based information about the need of moral development, role and responsibilities as a government, causes of moral decline, remedies of moral decline, sources of moral development, and well-defined moral development strategy.
- Administrators of the universities as this study provides information about the reform the curriculums, management policies, teaching methodologies, induction and monitoring of teaching and non-teaching staffs and evaluation techniques.
- The teachers of the universities as this study provides a comprehensive knowledge about role and responsibilities in moral development of the students, causes of moral decline and remedies to rectify moral reasonings of the students, set of moral values, motivational techniques for moral, sources of moral development and set of what is Do's and Don'ts

- The students of the universities as this study provides information about need of morals in the life of a person in the light of Quran and Sunnah, sources of motivation for morals, sanctioning powers and desired moral values.
- Parents of the students as this study provides information about their role and responsibilities in case moral uplifting of their children, as the parents.
- For future research it is recommended to:
 - o Development of measuring tools for moral outcomes
 - o Development of subject specific ethical rules
 - o Mechanisms of in-service teacher training for moral development
 - o Mechanisms to give proper weightage to moral outcomes in evaluation system
 - o Development of an effective strategy for interaction between the communities and the universities.
 - o Role of physical activities in moral development.

1.9. DELIMITATIONS

Due to the time constrains and limitations of resources, the study was delimited to:

1. The university students enrolled in BS and MS programs.
2. The teachers and students of the departments of Islamic studies, Psychology, Education, Urdu and Iqbaliat and Social Sciences.
3. The results, conclusions and the proposed moral development strategy is not a fact but only an opinion derived from the views of the participants of the study.

1.11. OPERATIONAL DEFINITIONS OF THE KEY TERMS

1.11.1. Moral Development

The moral development in this study was regarded as the process of moral training of the

students to achieve a specific moral standard prescribed by Quran and Sunnah. In Quran and Traditions of Prophet Muhammad (ﷺ) word Tazkiyah is used for moral development. The components of Tazkiyah are purification of intensions, self-accountability, repentance and remembrance of Allah (Shahid, 2000). The remembrance of Allah has been defined by Qutab (1987) in the light of the essence of Quran and Sunnah, as the relationship with Allah. The relationship has following features: Quran Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds (Quran, 6:162). Fear from Allah in all walks of his life i.e. openly or in loneliness. Trust in Allah instead of material resources, make people against you for the sake of Allah.

1.11.2. Moral Standards of Quran and Sunnah

This study regarded the moral standard of Quran and Sunnah as a set of moral principles and values defined by the features:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

The life of the Rasool Allah is a practical demonstration of virtuous behavior for believers in hereafter (Quran, 33:21).

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَجَيْنَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

“Righteousness is not that you turn your faces toward the East or the West, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakat; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been

true, and it is those who are the righteous” (Quran, 2:177).

1.11.3. Good Moral Character

This study followed the Islamic concept of good moral character. The pillars of morality are Faith, courage, tolerance, fearlessness, trustworthiness, honesty

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ.....

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace, and those who spend [part of] the night to their Lord prostrating and standing [in prayer] And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; indeed, it is evil as a settlement and residence. And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate. And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty (Quran, 25:63-68).

1.11.4. Strategy

This study was regarded the term strategy as a coherent plan of action, a set of principles or reforms in higher education system to develop the morality of the students.

1.12. THE LIMITATION OF THE STUDY

The results of the study were limited to:

1. Diversity of interpretations of qualitative data (Creswell, 2011).
2. Bias of the researcher because the nature of the data.
3. Religious biases
4. The convenient sample type has less generalizability.
5. Scarcity of resources

The nature of the study directed to the need of an intense review of related literature on moral development. This end has been served in the second chapter of this study. This chapter covers the review of Islamic primary resources of knowledge that is Quran and Sunnah, secondary resources of Islamic knowledge, psychological theory and western concept of moral development.

CHAPTER 2

THE REVIEW OF RELATED LITERATURE

This chapter reviewed the previous work in the field of moral values education to understand the research problem under investigation in this study. The following pages have been arranged to explore the relationship of this research activity with that of the others and has suggested new ways to interpret previous body of knowledge. These pages of literature review have pointed out the gaps in previous work on this topic. The current study is guided by Islamic ideology of Quran and Sunnah. Thus, the researcher has found it logical to review the moral development in the light of Quran and Sunnah and has presented comparative account of Islamic world view on moral development and that of western theologians. For this purpose, the moral teachings in the Quran and Sunnah has been reviewed and presented in tabular form. For this purpose, about 400 different sources were collected on this topic of moral education and Islamic thought. Overview of these resources guided the researcher to compile these pages of literature review

2.1 MORAL DEVELOPMENT AND QURAN

The Lord of the universe has created man, bestowed upon him many faculties such as faculty of learning, faculty of speaking and faculty of discriminating the right from wrong and good from evil. Allah has granted man freedom of choice and showed him right way of life through a series of Prophets. The Muhammad (ﷺ) is the last Prophet of this series and has brought with him last and ultimate divine guidance in the form of Quran. Maududi

(2013) suggests that it is very important to understand three basic realities about Quran in order to understand the Quranic scheme of moral development. These realities are:

- i. Quran is a unique book with respect to its literary order and sequence. It has its own unique way of presentation
- ii. Quran is a divine law and is free from doubtful entries. It is not based on speculations like the other books on metaphysics and religion. Syed Qutab (1987) emphasizes that the Quran is a book specially revealed for the guidance of Dawat e Islami. It was the ultimate source of guidance for Islamic movement in Makah and Medina. The Holy prophet Muhammad (ﷺ) and His companions got inspiration and signs of destination from Quran. Quran addresses to living Ummat who is struggling for keeping up the Kalamatullah. It is crucial to understand this role of Quran, otherwise we would misunderstand the meaning of Quran.
- iii. The main subject of discussion in the Quran is the man. The aim of Quran is to show him clearly two paths and ways of life one of which leads to heaven and the other leads to the hell. Fazlur Rahman (1980, p. 10) describes the nature of Quran and writes that “The Qur’an is a document that is squarely aimed at man; indeed, it calls itself guidance for mankind”. Quran is a complete code of life, but one can raise questions that it is empty from practical details of components of Islam, for instance Salat, Zakat and Hajj, then how is it a complete code of life? Answer to this objection is that the Quran is a book of Principles for passing life as a Muslim and practical details of each matter of human life are presented as Sunnah of holy prophet Muhammad (ﷺ). It was the exclusive duty of the holy prophet Muhammad (ﷺ) to demonstrate the principles of Quran (Maududi, 2013). Therefore, first section of the review is comprised of preaching’s of Quran about morality and moral development. In second section, practical demonstration of Quranic morality by

Muhammad (ﷺ) are discussed to appreciate the perfection of the Good attitude (أُسْوَةٌ حَسَنَةٌ) of Holy prophet Muhammad (ﷺ).

2.1.1 Definition of Debauchery (فسق)

Actual Arabic word فسق is translated into English as evil, immoral and debauchery. The subject of immoral deeds is called Fasiq (فاسق). Amin Ahsan Islahi (2007) define the term Fasiq as “the word Fisq (the root word for Fasiqin translated as depraved) originally means to leave or to go out of” (p.49). He has given valid evidence from Quran for this interpretation of the word Fisq. Quran says: “كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ” “He was of the jinn and so disobeyed the command of his Lord” (Quran, 18:50). Here are some other verses of Quran which defines the term debauchery (Fisq) “Allah has sent clear verses that are denied by only debauchers” (Quran, 2:99) the transgression is linked with actions of persons whether they are guided by Allah’s commandments or not. It is said in Quran in this verse وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ “those who do not decide the matters in the light of the verses are called debauchers” (Quran, 5:47)

Similarly, Allah has decided right ways for those who obey the revealed guidelines. Quran says to convey this concept “the disbelievers say what are these minor examples, Allah allows some to right path and divert the debauchers” (Quran, 2:26-27). From these verses of Quran, following definitions of the Term Fasiq and Fisq have been derived:

1. Fasiq (disobedient) is a person who professes to be Allah’s subject but practically acts against His commandments.
2. A Fasiq is one who transgresses the bounds set by Allah.
3. Instructions, orders and commandments issued by a sovereign are called *Ahd* according to Arabic idiom. And the Fasiq is one who backs out from this *Ahd* (عهد).

4. A Fasiq is one who cuts off the relations what Allah has ordered to be joined and abuses them in any way and generates chaos, conflicts and disorder in the world.
5. A Fasiq is one who does not make decisions according to what is revealed by Allah.

(Maududi, 2014; Qutab, 1987)

2.1.2 Quranic Philosophy of Human Status in the Universe

Allah, the ultimate Lord of all universe and all creatures beyond the universe, has created the Human on the earth so He knows better what human is and what is the status of Human? Therefore, Allah has announced lucidly in the Quran that the human is vicegerent of Allah on the earth. Quran says: Just recall the time when your Lord said to the angels, "I am going to appoint a vicegerent on the Earth (Quran, 2:30). Qutab (1987) interprets from this verse of Quran and he has described the status of human which can be summarized into following points:

- Allah has appointed man as His Vicegerent. Allah has bestowed him such faculties of body and mind which are necessary for and enough to act as a caretaker of His universe. He granted him a kind of autonomy and allowed him to acquire and make use of things around him in accordance with the law of Allah instructed to him. Allah has told man very clearly and precisely that I (Allah) am your Master and Sovereign and that of the whole universe to whom you might owe obedience or worship. I must provide proper guidance about how to worship Me. Man happily accepted the sovereignty of Allah by saying **أَلَسْتُ بِرَبِّكُمْ ۗ قَالُوا بَلَىٰ ۗ أَشْهَدُونَ** "Am I not your Lord?" They said: 'Yes, we do testify" (Quran, 7:172).

- This appointment of Man as vicegerent to Allah is for a test to ascertain who performs better deeds with his free will according to the divine guidance sent through the series of Prophets. Quran says: **الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ** Who created death

and life that He might try you as to which of you is better indeed. He is the Most Mighty, the Most Forgiving” (Quran, 67:2)

- There is a Day of Judgment on which performance of man will be evaluated. If he/she comes out to meet the minimum standard of success, then he/she will be awarded paradise. And if he/she fails to perform as a vicegerent, then he/she will be sent to Hell. Syed Qutab (2012) has derived the status of human from Quran that it was the will of Allah Almighty to give him autonomy so that he/she may dig out and present the aim of creation of the universe. For this purpose, he was authorized:

- To determine the composition of earth
- To modify and develop the resources of earth
- To find and use all the resources and shape the world

It is a historical fact that man, despite all his corruption and blood shedding, has used his intellectual faculties to discover the laws of nature and has used them to build the world according the will of Allah almighty (Maududi, 2013). This fact is a clear proof of the correctness of his appointment as vicegerent by Allah. This was the reality what Allah said to angels قَالَ إِنِّي أَكْبَرُ مَا لَا تَعْلَمُونَ ۝۳۰ Allah replied, "I know what you do not know." (Quran, 2:30).

2.1.3 Foundations of Morality in Islam

According to Qaradawi (2015) and Qutab (2012), the basic concept that deeply affected human moral behavior is the faith with certainty in the hereafter. Quran says about this foundation of morality in this verse: “the true believers say prayers and pay compulsory charity and firmly believe in the day of judgement” (Quran, 31:4) This verse of Surah Luqman describes the foundations of Islamic moral system. According to this verse, Salat, Zakat and belief in the Hereafter are three basic moral qualities of righteous people which act as

the foundation of all other virtues because they develop in man an enduring system of thought and morality. Salat engenders God-worship and piety as a permanent habit in person who establish it.

“قَالُوا يٰشُعَيْبُ اَصْلُوكَ تَأْمُرُكَ اَنْ تَنْتَرِكَ مَا يَعْبُدُ اَبَاؤُنَا اَوْ اَنْ نَفْعَلَ فِيْ اَمْوَالِنَا مَا نَشَاءُ ۗ اِنَّكَ لَآتَى الْكَلِيْمِ الرَّشِيْدُ” The people said O, Shoaib your services to Allah means that we denied the idols of our grandfathers” (Quran, 11:87).

2.1.4 Objectives of Prayer

According to the well-known Muslim scholars (e.g., Gazelle, 1993; Qutab 2001; Abdul Wahab, 2010; Maududi. 2013), the objectives of Salat (Prayer) are:

1. Inculcate pursuing, and active and firm faith on the unseen.
2. Develop faith that Allah is the only ruler of them
3. Make persons, who believe in Allah, dutiful and obedient to Allah.
4. Develop permanent way of life (Serat) based on insight into Islamic theory of life.
5. Develop the ability of self-control over one's soul and body.
6. Test to distinguish true Muslim and the hypocrite.
7. Develop unity of spirit and actions
8. Develop a society which has features of love, welfare, co-operation and equality
9. Understand the role of Muslims as leaders of the humanity

Zakat strengthens the spirit of sacrifice in a person who pays it. It also subdues the materialistic thinking and promotes a desire for the goodwill of Allah. The belief of Hereafter affects morality comprehensively as it instills in them the sense of responsibility and answerability. This concept made them to act as responsible beings. They feel that that are not mere animals free to graze in any pasture. This belief of hereafter makes them conscious of the fact that they are not independent creature but the slave of Master before whom they are answerable for all their activities (Islahi, 1997).

2.1.5 Role of Fasting in Moral Development

Islam is unique in giving moral development strategy comprised of theoretical framework with practical course of actions that lead a person to correct moral behavior. This can be seen in this verse where Allah has given the concept that one's morality is guided by God consciousness and this is achieved by fasting. يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٠١٣

“the fasting in the month of Ramzan is compulsory on believers of present and past ”
(Quran, 2:183)

Fasting in Ramadan is a blessing of Allah for His servants. It is not only a form of worship but also a training course for the moral development of believers. Quran maintains that the fasting is an effective practice to develop piety. Fasting is also a show of gratitude for the great blessing of the revelation of Quran during the month of Ramadan because the best way to show a gratitude for a favor is to fulfill the objective for which it was bestowed and to prepare oneself for the completion of that objective as best as one can. The objective of Quran is to reveal the will of Allah so that man may fulfill it himself and persuade others to do the same. Fasting provides the best training practice for the fulfillment of the objective of Quran. Thus, fasting is both devotion and sign of gratitude for the favor shown by Allah in the form of Quran (Naeem, 1998).

Objectives of Fasting: The objectives of Fasting narrated in Quran and Sunnah are:

1. Abstain from telling a Lie

“Narrated Abu Huraira The Prophet said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his/her food and drink (i.e. Allah will not accept his fasting.)” (Bukhari, 2012)

2. Development of sense of accountability and Faith

If a person observes fast, to strengthen his faith in Allah and deliberately modify his beliefs according to the will of the Lord and watch his overt behavior through the lens of self-accountability and tries to match it with the will of God, it will turn him from rebellious to patriot and obedient servant. When a person turns to Allah, He forgives him because the principle is that the one who repents on a sin is like person who has not committed the sin and it is based on the good news from Holy prophet (ﷺ) narrated by Abu Hurairah (RA) that the Prophet (pbuh) said: who observes fasts in whole month of Ramadhan with pure faith and hope of reward in the hereafter, all his/her sins will be written off (Bukhari, 3:1901)

3. Development of sense of thralldom (Bandgi)

The fasting in Ramadhan is an extensive practice session of thralldom (Bandgi) because when a person off and on is taking food according to the order of Allah almighty, then it means that he assumed that Almighty is sovereign over him. The thralldom is nothing but to accept sovereignty of Allah and practically surrender to it (Maududi, 2001)

4. Development of the sense of Obedience

Fasting is also an exercise of obedience for Allah. During fasting a man stops doing lawful actions such as eating and sexual relations with one's wife only due to the order of his/her Lord for specified period of time daily. This exercise strengthens in him/her sense of obedience. This exercise helps him/her to identify that locus of obedience for him/her is only Allah and he/she becomes used to obey only Allah. Then human mind uses deductive logic and his/her conscience says to him/her that if you are obeying Allah in case of lawful actions then why not to act upon what is wanted by Allah and break off what is forbidden by Him (Qutab, 1987; Ghazali, 1993; Maududi, 2014).

2.1.6 Motivational Force for Observance of Moral Behavior

In real life, practice of moral behaviors is a difficult task because of many reasons which include the following:

- Satan has promised with Allah to distract the man from righteous ways of life due to his arrogance against Allah and jealousy with man till the Day of Judgment. He openly announced that he will put into action the best efforts and will apply all possible mechanisms to disprove man as a vicegerent of God. Satan had stated his plan of action before Allah in these words:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۝٣٩

“The Satan says I would try my best to divert human from virtuousness by my tricks” (Quran, 15:39). It is clear from this that a person who wants to adopt the righteous way of life must fight with the well-equipped force of Satan. There is a consensus on this deceptive role of Satan among all the divine religions. Ernest (2004) describes this deceptive role of Satan that He attacks on a person as well-wisher of him. He ascertains the man that he can pave the road to successful life. All the time, Satan come in disguised form and entices him. To deceive man is real aim of the creation of Satan. God has bestowed Satan superpowers to do this job to differentiate the good the from evil. وَالَّذِينَ

“Whereas the Believers adore Allah most ardently” (Quran, 2:165). The concept of Allah and love to please him is a strong historically proved force that manipulate the actions of believers and they become ready to spend their money on the poor for Allah (Maududi, 2013; Qutab, 2012; Qaradawi, 2015; Islahi, 2007). This is evident from Quranic verse إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكْرًا ۝٩١

“The true believers nourish others to please the Lord” (Quran, 76:9)

2.1.7 Evils That Quran Aims to Eliminate from Societies

Allah give way to the people to approach Him but not to those who transgress and are not willing to change their moral behavior in the light of Islamic principles. It is what is explained in this verse of Quran: **وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ** He does not cause to err by it (any) except the transgressors (Quran, 2:26). Similarly, Quran guides the humanity to fulfill their commitments to keep alive those relationship that are ordered by Him. In the support of this concept Quran says **الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ** **الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ** **الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ** those who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers (Quran, 2:27).

Quran wants to eliminate the transgression from the morality of the individuals of all societies in the world. Allah has used the word Fasiq in the text of Quran and the verses given above defines this term clearly. According to these verses the Fasiq is one who

- Makes the Lord so angry the He decides for him to go astray
 - Slides back from Allah's covenant (a deal between Allah and believers) after ratification.
 - Break relations with relatives.
 - Produces injustice and unrest in the society.
2. Maududi (2013, p.61) relates the defining qualities of Fasiq with moral development scheme of Quran and writes “These people break off the relation which Allah has enjoined to be established and upon the establishment and strength of which depends man's individual and collective well-being. This concise sentence is so vast in meaning that it covers the whole of the moral world, ranging from relations between two persons to international relations. Breaking of relations not only implies violation of human relations

but it also implies abuse of relations in any way, because the results will be same if these relations are not observed rightly and properly. The Quran, therefore, abhors not only their violation but also their abuse as it causes chaos, conflict and disorder in the world”

2.1.8 Beneficence with Parents

Allah Almighty has laid a stress to do good with parents because of the principle “be good have good principle is irrefutable” (Quran, 55:60). Doing good with parents has been given top priority after oneness of Allah (Ibne kaseer, 2006) as Quran says: Behave humbly with parents, orphans and the poor and be truthful and do prayers and compulsory charity but most of them performing against it till now” (Quran, 2:83)

Similarly, Quran advises us to worship only Allah, do good with parents, close relatives and neighbors in this verse: (I) worship Allah as there parallel to him, treat parent, kins, orphans and the persons who dwell close to you both relatives and non relatives with Ihsaan” (Quran, 4:36) (II) Say to them (O Muhammad ﷺ): 'Attend what Allah has banned for you polytheism, respect your parents” (Quran, 6:151). (III) “Allah has decided: (i) not obey but him (ii) behave humbly with father and mother” (Quran, 17:23)

2.1.9 Significance of Repentance in a System of Moral Development

Begging forgiveness for the sins committed by hands, eyes and heart is the real essence of repentance. A comprehensive prayer of Moala Ali (RA) has been narrated in Nahjul Balaghah (AlRadi, 2007). When a person commits a sin mistakenly, the Satan conspires into his ears that now you must go to Hell then why not more sins as the result of one or more sins is the Hell. Under the influence of these effects a person thinks that there is no way back to good moral behaviors. Allah has guided human that there is an open door for all the times for a man to repent and be moral. “beg apology from Allah and turn to him as he is the greatest forgiver and acceptor of confessions” (Quran, 11:90).

2.1.10 The Moral Values that Allah Wants to Inculcate Through Quran

The moral point of views of Islam lay emphasis on inculcation of certain desired universal moral values and called these values as Ma'roofaat (known virtues) (Maududi, 2012; Khizzri, 1978; Qutab, 2012) and this is what the advocates of descriptive approach to value education has proposed. The Quran supports this belief and presents a list of moral values that Allah wants to be inculcated into the personality of man, as given in Quran: It is no virtue, that you turn your faces towards the east or the west, but virtue is that one should sincerely believe in Allah and the Last Day and the Angels and the Book and the Prophets and, out of His love, spend one's wealth for relatives and orphans, for the needy and the wayfarer, for beggars and for the ransom of slaves, and establish the Salat and pay the Zakat. And the virtuous are those who keep their pledges when they make them and show fortitude in hardships and adversity and in the struggle between the Truth and falsehood; such are the truthful people, and such are the pious. (Quran, 2:177)

2.1.11 Defalcation with Conscience and Its Effects on Moral

Development

When a person does something, which is wrong, and he/she knows that thing is wrong, in spite of this he/she soothe his/her conscience by justifying strategies, this is the defalcation with conscience (Ghazali,1993; Maududi, 2001; Al-Qaradawi, 2015). Cristopher Ash (2014) has listed soothing strategies like moral efforts, escapism, blaming others, gradual desensitizing and self-righteousness. This soothing activity, if prolonged, will diminish the sense of feeling guiltiness. Loss of this sense pave the way for committing more evils openly. And if the sense of feeling guiltiness is present there are many chances of repentance. The Quran has explained this phenomenon in following verse: “God know your defalcation to your conscience” (Quran, 2:187). Similarly, Quran condemns

dishonesty and mistrust in these strong words “avoid emotional appealing to defalcators; God disliked dishonest and that insist to sins (Quran, 4:107). There is a hidden force inside the heart of man that condemns the sin and resists in the way of committing a sin. Whenever one is inclined to do wrong deeds, he/she faces a conflict between one’s self (Nafsal Ammarah) and conscience. A wrong deed is committed by a person after soothing the conscience for instance consider the arguments of brothers of Yousaf (AS) when they were inclined to do bad with him “So, either kill Joseph or cast him into some distant land so that your father's attention may become exclusively yours. And after so doing become righteous.” (Quran, 12:9)

Muslim’s strategy to soothe the conscience: There are many strategies applied by Muslims to soothe their conscience for their substandard moral behaviors. One of these is wrong interpretation of Quranic verses to create a legal and religious logic for their mischievous activities. The Muslims and Jews are on one page in this case.

2.1.12 Universal Moral Law of Allah

It is a universal law of Allah almighty that there must be strict accountability of everyone in this universe (Shah, 2010) Allah provide necessary guidance to individuals and nations to act on the right path in their life. When they refused to stop cruelty, they were ruined by Allah’s catastrophes. Quran says: this is the type of punishment to wrong doers, certainly his punishment is harmful and horrible, and it is a clear warning who fear Allah and believe in the Day” (Quran, 11:102-103)

2.1.13 Compatibility Between Views and Action

Thought and beliefs are the basis of overt behavior of an individual according to the views of cognitive psychologists (Brown, 2007). Allah has created all laws and scientific rules (Qaradawi, 2015) “I do not like to act against what I have forbidden you” (Quran,

11:88).why there is disparity between your speech and actions according to Allah this significant thing that you act against your claims” (Quran, 61:2-3)

2.1.14 Assumptions of Immoral Way of Life

One should follow the way of life of one’s forefathers. Logic behind this assumption is that this way of life is inherited from their forefathers. They believe that traditions of forefathers is an enough reason to follow it blindly. This is a clear difference between Islamic theory of moral development and ignorant theory of morality. Islamic theory is based on sound reasoning whereas ignorant theory is based on blind imitation (Naeem, 1998). The ignorant theory is defined by Qutab (2006) that this term is used in Quran at many places such as (Quran, 12:89; Quran, 25:63; Quran, 33:72). It is not used as the antithesis of knowledge but in the meaning of disobedience. So, all thoughts and ways of life other than the Islam are regarded as Jahiliyyah in Islamic literature. One’s faith and religion are concerned only with rites of worship. The faith and religion have nothing to do with worldly affairs. In worldly affairs, one is free to do as one pleases. There is universal anarchy prevailing in the world (Maududi, 2004; Muslim, 1996) disobedience is based up on the concept that man is independent of divine guidance” (Quran, 96:6-7) this concept is also elaborated in this verse of the Quran where people asked the Prophet (AS) Quran says “how we can stop worshipping traditional Idols and accept sanctions on utility of our own properties” (Quran, 11:87)

This verse of Quran clearly states the basic assumptions about moral philosophies of ignorance and asserts that these philosophies are baseless and devoid of logical reasoning. There are two basic assumptions (Maududi, 2013) on which immoral way of life, also called way of ignorance, is based. These are the following of the traditions of forefathers blindly and no interference of divine guideline in case material gains.

2.1.15 False Beliefs of Intercession (Shifa'at) and Moral Development

It is common and most prevailing Illusion of people that intercession of some legend in history in favor of them can save them from falling into Hell on the Day of Judgment. They believe that the support of some Prophet, saint or goddess is enough for winning the eternal success at the time of accountability before Allah. Satan deceived man to do what he pleases in his life on behalf of the legend, who will manage to get forgiveness certificate for him from Allah by his intercession. To earn the favor of the legend the person must do some specific rites and pay offerings. In other words, one can say that the duty of man is to nourish the legend in this world and the duty of the legend is to procure forgiveness certificate from Allah. Quran falsifies this concept of intercession with full strength of arguments because this concept is totally against the moral development philosophy of Islam which is based on justice, accountability and answerability before Allah. Quranic concept of intercession is presented in these verses

Allah: The Everlasting, the Sustainer of the whole Universe; there is no god but He. He does neither slumber nor sleep. Whatsoever is in the heavens and in the earth, is His. Who is there that can intercede with Him except by His own permission? He knows what is before the people and what is hidden from them. And they cannot comprehend anything of His knowledge save whatever He Himself pleases to reveal. His Kingdom spreads over the heavens and the earth and the guarding of these does not weary Him. He alone is the Supreme and the Exalted. (Quran, 2:255). There are many sahih hadiths which show that the prophets and some other people loved by Allah will intercede during the Day of Judgment. Imam Ghazali (1993) has advocated for the intercession of holy Prophet Muhammad (ﷺ) by writing that it is religious compulsion to believe in the intercession of Prophets, religious scholars, Martyrs and other believers. He has inferred it from the

traditions of the Prophet Muhammad (ﷺ). Syed Qutab (2006) has inferred from Quran and Sunnah that there is no way for accepting absolute intercession of any personality. He writes that the intercession is a fact, but it has its limits and conditions which are:

- It should not change the status of aabid and Maabood
- It should be exercised with early permission of Allah
- It can be exercised for right things only

“in the day of judgement Jibril and other angels will fall in rows no one will be allowed to talk without permission” (Quran, 78:38).

Al-Razi (1862) also supports the intercession of Holy Prophet and others that it will be exercised with permission of Allah. Abdul Wahab (2014) totally opposes the intercession and believes that nobody can interfere with the accountability process of Allah. Maududi (2013, p.369) writes a thought-provoking commentary on the verse no.105 of Surah Hud “And when the appointed Day comes, no one shall even dare to speak except by the permission of Allah. Then some will be declared wretched, others blessed” (Quran, 11:105) He writes in these words: This is to warn those foolish people who depend on the promises of their intercessors that they would protect them from the torment of the Day. They have been warned to desist from the evil deeds they are committing in the hope that their intercessor would not rest content till they succeed in obtaining from Allah permits of forgiveness for their sinful followers. This is because they believe them to be the beloved favorites of Allah who cannot afford to displease them at any cost. Then they have been told that, not to speak of wielding any such influence, they shall not dare utter a word except with His permission. No saint, no angel, howsoever high, is so powerful or influential as to speak a word or make any recommendation in the court of the highest sovereign unless He Himself permits it (Maududi, 2013, p.369)

It is clear from above discussion that it is obligatory to believe in intercession, but it has its limitations and conditions. Thus, intercession will be exercised in favor of Muslims only. No intercession is possible for pagans. It will be exercised with approval of Allah. It is to advise the people that they should not commit evil deeds in the world in the hope that the intercessors would deliver them from the torment of the Day of the Judgment.

2.1.16 Importance of Patience for Moral Development

The word patience and steadfastness are the translation of the Arabic word Sabr. The term Sabr is a broad term used in Islamic literature to convey such concepts of human trait or attitude by which a person develops an ability to face pain and hardships of life bravely, and deliberately refrain from doing evil action in reaction to calamities of life (Qaradawi, 2012). The moral development is a complex and difficult process (Woolfolk, 2005) so it needs support and blessing of Allah as no one can be saved from Satan only by support of Allah. Benefits of patience for moral development are: reward of patience is never wasted away (Ghazali, 1993; Khursheed, 1962; Qutab, 2012) as a primary evidence Quran says: “Be tolerant surely Allah never waste the reward of any virtuous person” (Quran, 11:115) and at another place Quran says: “whoever stay tolerant and accept apologies actually this behavior is the matter of great determination” (Quran, 42:43), the patience is necessary for a successful life (Myers, 2001; Woolfolk, 2005).

2.1.17 Effects of Faith on Moral Development

2.1.17.1 Definition of the Faith (Eeman)

The original word Eeman has two meanings. First sense describes the verbal affirmation of certain belief. Quran has used the word Eeman in the meaning verbal affirmation in its text at some places (Maududi, 2013) e. g. An-Nisa:137; Al-Maidah:54; Al- Anfal, 20, 27 and At-Taubah: 38 The text with English translation is: “the persons who accept the faith

then denied again accept and denied it Allah will nor pardon them nor show them right ways of life” (Quran, 4:137) “O Muslims if you refuse the faith in Allah, then Allah will create some other human being that will love Allah” (Quran, 5:54). “Believers act up on the commandments of the God and his Prophet (PBUH)) as you hear the orders you cannot avoid to act up on it” (Quran, 8:20). “thy you who believed, what was amiss with you that, when you were asked to march forth on the Way of Allah, you clung to the earth?” (Quran, 9:38).

Second meaning of the word Eeman according to Arabic Language is to accept a belief with assertion and certainty. Quran has used the word Eeman in this sense at following place in its text: The true believers are those who obey Allah and his Prophet without uncertainty and spend their lives and money for sake of Allah (Khizzri, 1978; Shah Waliullah, 2010). These are the truthful ones” (Quran, 49:15). True Muslims are those who are stable in faith, so Allah send angels to support them and said them not worry you are the owner of high Jannah” (Quran, 41:30). The true believers are those who, when Allah's name is mentioned, their hearts quake, and when His verses are recited to them their faith grows, and who put their trust in their Lord: (Quran, 8:2). Whereas the Believers adore Allah most ardently” (Quran, 2:165). “But no, by your Lord, they cannot become true believers until they seek your arbitration in all matters on which they disagree among themselves, and then find not the least vexation in their hearts over what you have decided, and accept it in willing submission” (Quran, 4:65). Certainly, the true Muslims who act up on their faith will receive heaven and blessing of Allah (Quran, 31:8). A time will come when true Muslims will be rewarded for their faith and virtuous job done in the life. (Quran, 34:4). “the wealth and progenies are not the mean to win closeness of Allah but

your faith and actions. The actions will be weighted twice for reward luxurious palaces in heaven and perfect peace” (Quran, 34:37).

The Quran says about the fate kufr “The worst punishment is for those who denied the faith and indefinite blessings for the true Muslims” (Quran, 35:7). According to Qutab (2012) and Qaradawi (2015) after faith the good deeds are inevitable for seeking pleasure of Allah to support this concept of relationship between faith and action Quran says: “Those who want respect, actual respect lies in Allah, only right words and actions appeal to Allah” (Quran, 35:10). The Quran says about reward of evil and virtuous job “the unlawful actions will be punished equal to the sin but virtuous actions of male and female will be given endless and countless benefits in the Jannah” (Quran, 40:40). It is also mentioned in the Quran that faith is valuable if it is supported by actions and performance “There is endless benefit for those who believe and act accordingly” (Quran, 41:8).

Faith and action go hand in hand and again it is stated in Quran “Blessing of Allah is for those who accept faith and perform right way”(Quran, 42:23). These meanings of faith comprised of two components (Qaradawi, 2015) that is the verbal affirmation and assertion with certainty of certain beliefs. The beliefs `are:

- God is one and only one worthy to be worshiped. Man should serve and obey only Allah. Allah alone can make or mar destinies. Man should trust in Allah and invoke only one Allah. He sees and knows everything about the man even his motives and hidden intensions. Man is under obligation to obey His commands and refrain from what He forbids.

- Man must believe in Messenger (ﷺ) as a guide and leader appointed by Allah. Believers must follow him. His following is the following of Allah. Muhammad (ﷺ) is the last prophet appointed by Allah
- Existence of angels as a special creation for specific duties to perform.
- Belief in a series of divine books and the Quran is last divine book of this series
- Belief of the hereafter

2.1.17.2 Effects of Faith on Human Life

Syed Qutab (1997) has listed seven effects of faith on Muslims life. These effects completely reform the whole moral system of a true believer and harmonize him to the nature. First, it preaches the lesson of equality of human being because when they believe that there is only one God, then it logically means that they believe in one supreme power in the universe to which all must bow for worship. This belief instills in man a strong sense of freedom. So, the faith in one *Elah* generates in believers' sense of freedom from his fellow men. This sense of freedom is a powerful motivation for righteous deeds.

Second, it develops rabbinic and submissive behavior in the true believers, and they start following the law of Allah. They borrow moral values and priorities of life from Allah to build their morality, based on justice. Third, it defines the status of man as a creation of Allah. It also clarifies that who is the worshipper and who is to be worshipped. This clear and open deployment of status of man generates a divine light in his heart and feeling of peace in his spirit. This divine light and the spiritual peace purify the human soul and produces self-confidence and feelings of love. The faith in one God weakens the features like hesitation, angst and hopelessness (Qaradawi, 2015; Qutab, 1997)

Fourth, it develops perseverance on Islamic system of morality. Fifth, it develops the sense of gracefulness of human being in believers and they start avoiding such philosophies which lead man toward his moral decline. Sixth, it produces a sense of accountability before Allah in the Day of Judgment who knows everything about all people, even thoughts in the mind of a man. This sense of accountability keeps the believers on the track toward good morals (Shah Wali-ullah,2010)

Seventh, it develops an active sense of responsibility in the believers because of freedom of moral choices and accountability in the end. Eighth, it sets the criteria of what is good and what is bad. According to a true believer wish of Allah is the standard of good and bad. All things and deed are declared as good which are destined to Allah (Ibnekaseer, 2006)

Faith is a coordination system for different moral actions of a person. It keeps harmony between various activities by providing a common direction, motive, and destination. That is why Allah has announced to reject all actions of a person which are not based on the faith. In Islamic philosophy of moral development actions of people are valueless without faith in Allah. The Quran says “the demonstration of deeds of non-Muslims is like some ash on a rock that can be blown away by mild current of wind as there is no weightage of such deeds in the records of Allah” (Quran, 14:18)

Righteous deeds are natural fruit of faith. Faith and righteous deeds have a linear correlation with each other i.e. firmer the faith in Allah, more the amount and intensity of righteous deeds and vice versa. No action of people will be rewarded in the hereafter without faith and mere faith without performance of good deeds will not be considered true faith. Righteous deeds are the fruit of true faith, similarly righteous deeds are the

evidence of the faith (Maududi, 2013; Qutab, 1997). In Quran at all place, the proclamation of reward is related with the faith and righteous deeds, for instance, ponder on these verses of Holy Quran says “The yard of blessing are for those who have faith in Allah and do virtuous job in life”(Quran, 31:8) “A time will come when true Muslims will be rewarded for their faith and virtuous job done in the life. (Quran, 34:4) “the wealth and progenies are not the mean to win closeness of Allah but your faith and actions. The actions will be weighted twice for reward luxurious palaces in heaven and perfect peace. (Quran, 34:37) “The worst punishment is for those who denied the faith and indefinite blessings for the true Muslims” (Quran, 35:7)

“Those who want respect, actual respect lies in Allah, only right words and actions appeal to Allah”(Quran, 35:10) the unlawful actions will be punished equal to the sin but virtuous actions of male and female will be given endless and countless benefits in the Jannah” (Quran, 40:40).The same reward is, according to Quran, for those who practice on what they believe on this the Quran says: (I) “There is endless benefit for those who believe and act accordingly” (Quran, 41:8). (II) “Blessing of Allah is for those who accept faith and perform right way” (Quran, 42:23)

2.1.18 Islamic Theory of Moral Development in the Quran and Sunnah

The theoretical framework works as a guiding lens (Creswell, 2009) for a research study. It guides the researcher to make decisions about selection of participants, question asked from the participants, data collection and analysis procedures (Creswell, 2009). Human behaviors are complex and multi-faceted and multidimensional (Woolfolk, 2005; Myers, 2001). Among the human behaviors the study of morality is even more difficult because it varies from individual to individual, society to society and nation to nation.

The morality is a set of principles laid by religion revealed by Allah through His Apostles and called it the straightway of morality (الصِّرَاطَ الْمُسْتَقِيمَ) (Gallani, 1995). This study was meant to explore the causes of moral transformation of students of Universities. As a Muslim, the morality of the students must be viewed through the theoretical lens of Quran and Sunnah. Thus, this study used Islamic philosophy of moral development revealed by Quran and Sunnah as the theoretical lens of the study. The actual Islamic theory of moral development in Quran and Sunnah can be narrated as given below:

1. Moral development of individuals is the highest and first and foremost aim of Islam. Quran was revealed on Apostle of Allah, Muhammad (ﷺ) to show the right way of passing life Quran says: **إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ** Direct us on to the Straight Way (Quran, 1:6) and Quran says about its motto **هُدًى لِّلْمُتَّقِينَ** It is guidance to the God-fearing people (Quran, 2:2). Holy Prophet Muhammad (ﷺ) claimed that the purpose of His prophet hood is to make perfect the morality of human (Malik, 2001). The last Apostle of Allah said that the best among believers is one who is the best in moral development (Bukhari,) The importance of good manners in Islam can be understood from the following Hadiths of holy Prophet Muhammad (PBUH) narrated Abud Darda (RA): The Prophet ﷺ said: There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection (Abu Dawood, 42:4781). Narrated Aisha: The Messenger of Allah (ﷺ) said: By his good character a believer will attain the degree of one who prays during the night and fasts during the day. (Abi Dawood, 42:4780). Narrated Abu Ummah: The Prophet (ﷺ) said: I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he was on the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good (Abu Dawood, 42:4782).

2. Man has a built-in ability or schema to distinguish between moral good and moral evil. Quran says about this schema: *فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا* and imbued it with (the consciousness of) its evil and its piety (Quran, 91:8) *وَهَدَيْنَاهُ النَّجْدَيْنِ* and did We not show him the two highroads (of good and evil)? (Quran, 90:10) Surely, we showed him the Right Path, regardless of whether he chooses to be thankful or unthankful (to his Lord) (Quran, 76:3) *إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا* According to Maududi (2013), Qutab (1997) and Ibne Kaseer (2006), these verses of Quran preaches the following moral principles:

- Allah has placed conscience in man which acts as a moral discriminator. It is highly sensitive in judging what is morally good and what is morally evil. It warns a person every time he is about to commit an evil. The conscience of man can be soothed to be silent and insensitive by continued suppression. In this condition, it becomes pro-evil i.e. it shows peaceful co-existence with evil deeds however it cannot be destroyed completely by any mean. It becomes virulent for evil deeds by induction. This induction occurs by struggle of Allah's Messengers, teachings of righteous people and external factors.

- Presence of conscience in man is an irrefutable evidence of existence of the hereafter accountability.

- Human being is under a test whether he adopts thankful way of life or unthankful way of life to his Lord by his free will. He will neither be forced to do a virtue nor be forced to commit an evil and vice versa because *لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ*

“There is no compulsion and coercion regarding religion. The right thing has been made distinct from the wrong thing” (Quran, 2:256). All efforts of Prophets were aimed at highlighting the difference between moral good and moral evil and let the individuals to opt moral good by his free will using his built-in discriminating sense. Humans have been provided with faculties of sight, hearing and thinking as the means of acquiring knowledge of morality.

4. According Islamic theory of moral development, the morality develops gradually. The evidence in favor of this gradual change of morality is present in Holy Quran and the Sunnah of Allah's Apostle. According to Khizri (1978), Allah applied full of wisdom policy to reform the bad habits of Arabs like alcoholism, step by step. First command was to highlight the harms of alcoholism for human health, for example, see this verse of Quran: They ask you about drinking and gambling. Say, "There is great harm in both, though there is some benefit also for the people. But the harm of the sin thereof is far greater than their benefit. "(Quran, 2:219). Similarly, rationale to alcoholism is loss of human health. When the people realized that the drinking of alcohol is injurious for health, they were advised to stop saying prayer when they were drunk, in these words of Quran: " O Believers: Do not draw near to the Prayer while you are intoxicated until you know what you are saying" (Quran, 4:43). According to Islamic moral philosophy in the Quran, moral development is a successive process (Qutab, 2006) that is Quran gives instructions to forbid alcohol successively. When the people were mentally prepared to accept the forbiddingness of alcohol, Quran says: "O Believers: Intoxicants, games of chance, idolatrous sacrifices at altars, and divining arrows are all abominations, the handiwork of Satan. So, turn wholly away from it that you may attain true success" (Quran, 5:90). This concept of gradual moral development can also be seen in the traditions of Holy Prophet Muhammad (ﷺ) when He sent Mu'adh bin Jabal to Yemen as an official and advised him in these words:

"Narrated Ibn `Abbas: Allah's Apostle said to Mu'adh bin Jabal when he sent him to Yemen. You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five

prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. Zak`at) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakat) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah” (Bukhari, 5.59:634)

3. Quran and Sunnah guide us towards the learning principle of rehearsal to incorporate the concepts into long term memory. The concepts learnt by a person are planted first into the short-term memory which is the volatile section of the memory. This learning can then be moved to long term memory by rehearsal.

2.1.19 Relationship Between Faith and Action

There are fifty-nine records in Quran where faith is narrated along with good deeds to show that good deeds are verification of true faith Maududi (2012). For example, Quran says: Surely those who believe and do good deeds shall have Gardens of Bliss (Quran, 31:8) (The Hour shall come) that He may reward those who believe and do righteous deeds. Theirs shall be forgiveness and a generous provision. (Quran, 34:4) It is not your riches nor your children that make you near stationed to Us, except for him who has faith and acts righteously; it is they who will receive double the recompense for their deeds. They shall live in lofty mansions in perfect peace (Quran, 34:37) A severe chastisement lies in store for those that disbelieve, but there is pardon and a great reward for those that believe and do righteous deeds (Quran, 35:7) He who seeks glory, let him know that all glory belongs to Allah alone. To Him do good words go up, and righteous action uplifts them. (Quran, 35:10)

Whosoever does an evil deed will be requited only with the like of it; and whosoever acts righteously and has attained to faith – be he a male or a female – they shall enter Paradise

and be provided sustenance beyond all reckoning. As to those who have faith and do good deeds, surely theirs shall be a never-ending reward. (Quran, 41:8) Blessing of Allah is for those who accept faith and perform right way. (Quran, 42:23)

2.2. MORAL DEVELOPMENT AND SUNNAH

Why should one get guidance from Life of Muhammad (ﷺ) for one's moral development?

The answer to this question needs attention because this answer is crucial for laying down the foundations of moral development system. There are two domains of knowledge first is the knowledge about physical world. In this area of knowledge, one can use senses to get knowledge, reason and conclude. No divine guidance is required for development of this knowledge domain. In spite of the fact that this domain of knowledge can flourish without revelation of divine information, yet Allah has always helped scientists by revelation of ideas and intuitional guidance for the solution of scientific problems and advent of physical laws. Second domain of knowledge is the metaphysics. Moral development issues are mostly related with metaphysics (Kant, 2002). According to Maududi (2004), in metaphysical area of knowledge humanity requires divine guidance to resolve issues of moral development. The only authentic source of divine guidance available to humanity to address the moral development of man is the life of Holy Prophet Muhammad (ﷺ). There is a message in the Life of Holy Prophet for mankind to reform their moral thinking and moral behavior. This message includes following major things:

- Equality of rights: Holy Prophet (ﷺ)

“All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a white has no superiority over black nor a black any superiority over white - except by piety and good action” (Bukhari, 25:1740).

This statement shows that all humans have equal rights without any discrimination of gender, race, creed, color and geography.

- Basic values of Islamic morality, as preached and demonstrated by Muhammad (ﷺ), are monotheism, submission before Allah's will and obedience of Holy Prophet (ﷺ).
- Life of holy prophet provides permanent values of good and evil. The moral laws of Islam are un-amendable and impartial.
- The concept of Accountability before Allah is the basis of moral development system of Islam. This concept is the source of motivation and sanction power for the moral development.
- Holy Prophet (ﷺ) gave humanity a practical view of morality. It means that the morality is a behavior pattern of individuals to exercise in daily life. It is not for Rabbis and saints to exercise in monasteries. Muhammad (ﷺ) scooped up the morality from monastery to the areas of economic, social life of individuals, politics judiciary and war and peace. The evidence of this revolution of moral development can be seen in the life of the companions of the Holy Prophet (ﷺ). They put forth the highest standards of good morality in every walk of life, for instance, ruling the nation, war with enemies and trade.

2.2.1 The Sunnah Moral Values

In this section summary of reviewed literature about the Sunnah moral values has been presented. These values are basic Islamic values which are required to establish peaceful and God Conscious civilization (Islahi, 1997)

2.2.1.1 Serve One's Parents

Holy Prophet Muhammad (ﷺ) has preached the Muslims that the serving their parents has top priority among good deeds. It is a powerful mean to win Allah's love and His goodwill

He said: Abdullah Bin Masood narrated that "I requested the holy messenger (PBUH) to

tell what behavior is the most liked by the GOD. He stated that the offering of prayers in time. I requested to inform what is the next in this sequence. Holy Prophet (ﷺ) said, to be good and dutiful to one's parents, Abdullah asked, what is the next (in goodness)? The Prophet said, to participate in Jihad for Allah's Cause. Abdullah added Holy Prophet narrated to me these three things, and if I had asked more, he would have told me more"(Bukhari, 8:73)

2.2.1.2 Respect for the Others

The Apostle of Allah Muhammad (ﷺ) has preached that you respect the parents of others so that they would respect your parents Narrated `the holy Prophet said that the misbehavior with the parents is a big sin." In response to some people questioning the Messenger of Allah(ﷺ)! What is abusing one's own parents the Holy Messenger (PBUH) explained that when you abuse to the parents of others, they will abuse your parents."(Bukhari, 8:4)

2.2.1.3 Kinship as Moral Value

In Islamic philosophy of moral development kinship holds high position. The believers are directed by Quran and Sunnah to treat their relatives with great care, love and affection. There are several obligatory and non-obligatory duties imposed on Muslims by Quran and Sunnah. Allah has educated the Muslims through His messenger to respect and take care of the bounds of kinship. Keeping kinship is so important that Hazrat Khadeja (RA), the first wife of Holy Prophet Muhammad (ﷺ), consoled Him when He was horrified to see the first appearance of Angel Gabriel by saying "Allah will never disgrace you. You unite uterine relations; you bear the burden of the weak; you help the poor and the needy, you entertain the guests and endure hardships in the path of truthfulness" (Bukhari, 1:3; Mobarakpuri, 1995 p.37)

In another true record of Bukhari (8:5987), the Prophet (pbuh) has described clearly that breaking of kinship makes Allah angry. It is narrated by Abu Huraira: The Prophet said, "Allah created the creations, and when He finished from His creations, Ar-Rahm i.e., womb said, "(O Allah) at this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kith and kin). Allah said, 'Yes, won't you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you.' It said, 'Yes, O my Lord.' Allah said, "Then that is for you ' " Allah's Apostle added. "Read (in the Qur'an) if you wish, the Statement of Allah: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?' (Quran, 47:22)

2.2.3 Truth and Moral Development

It is the fundamental law of the universe that a person or a nation who is more knowledgeable will lead the world. For instance, Hazrat Adam (AS) superseded over angels due to his knowledge of the names of things Allah verifies the superiority of Hazrat Adam (AS) and says in the Quran: "The Lord ordered him to inform them about the names of things presented, he narrated the names and Allah announced that it is a proof of the perfection of my knowledge as I know all fact about earth and sky, I even know what you hide in your minds" (Quran, 2:33) Allah has bestowed human with the faculties of sight, hearing and thinking as tool of acquiring knowledge. Quran says: Say: "He is who has brought you into being, and has given you hearing and sight, and has given you hearts to think and understand. How seldom do you give thanks!" (Quran, 67:23).

First man on the earth, Hazrat Adam (AS) was selected for the status of Vicegerent of Allah on the earth because of his knowledge. This shows that it is a basic principle that

the one who makes better use of sight, hearing and thought (Fouwad) to acquire knowledge will be superior to other members of human species. This principle is prevailing in the world and history of rise and fall of the nation repeatedly endorsed it. For instance, Egypt, Babil, Greeks and Muslims won the status of superpowers of their periods due to their superiority in knowledge-based definition of faith (Eeman) (Maududi, 2001).

The original word 'Eeman' has two meanings. First sense describes the verbal affirmation of certain belief (Jafri, 1961). Quran has used the word Eeman in the meaning of verbal affirmation in its text at some places (Maududi, 2013; Naeem, 1998) e. g. see An-Nisa:137; Al-Maidah:54; Al- Anfal, 20, 27 and At-Taubah: 38 The text with English translation is: "there is no mercy for those who betray faith after accepting again and again" (Quran, 4:137)

These verses of Quran throw light on the fact that true faith in Allah and the hereafter is worthy in the view of Allah otherwise those who cheat the people in name of faith are termed as hypocritic persons. Those who backout from their faith, shows that they have not accepted the faith whole heartedly. The Commentators of Quran have said with almost consensus that there is no way to forgiveness for those who back out of faith (Maududi, 2013; Ibnekaseer, 2006).

The faith is so valuable that Allah rejects the nations and individuals without faith and raise the others with true faith and active life in the service of faith and Allah (Usmani 2010; Ibnekaseer, 2006; Maududi, 2013). The evidence of this concept are the Quranic verses "Believers! If any of you should ever turn away from your faith, remember that Allah will raise up a people whom He loves, and who love Him" (Quran, 5:54). "O

Muslims follow the orders of Allah and his Prophet (PBUH)” (Quran, 8:20). “O people what make you stuck when you ordered to move?” (Quran, 9:38)

Second meaning of the word Eeman according to Arabic Language is to accept a belief with assertion and certainty. Quran has used the word Eeman in this sense at following place in its text: “actually true Muslims are those who follow the orders of God and his Prophet (PBUH) without uncertainty and worked hard and spend money for sake of Allah” (Quran, 49:15). “they said our owner is Allah and stay firm on this, for these believers the angels come to support them not to worry about” (Quran, 41:30).

According to Islahi (1995) and Iqbal (2005), the truthfulness of one’s faith can be understood by effects of listening to Quran because true believers are unable to ignore the verses of Quran. The heart of true believers blows with hope and they become more active to sacrifice. This point of view is presented in Quran in these words “The true believers are those, when Allah's name is mentioned, their hearts quake, and when His verses are recited to them their faith grows, and who put their trust in their Lord (Quran, 8:2) whereas the Believers adore Allah most ardently” (Quran, 2:165).

There is another important feature of true faith that the true believers accept decision of the Holy Prophet (ﷺ) in daily matters happily (Qaradawi, 2015) and this is narrated in Quran as “But no, by your Lord, they cannot become true believers until they seek your arbitration in all matters on which they disagree among themselves, and then find not the least vexation in their hearts over what you have decided, and accept it in willing submission” (Quran, 4:65). The reflection of true faith in behaviors is a must in Islam and it is well appreciated and promised to be rewarded in the hereafter. This is narrated in Quran in these words: “the wealth and progenies are not the mean to win closeness of

Allah but your faith and actions. The actions will be weighted twice for reward luxurious palaces in heaven and perfect peace” (Quran, 34:37). Similarly, there it is announced many severe punishment threats to disbelievers and rewards for those who believe and perform righteous deeds in their present life. It is here to be noted that punishment is announced for only mere act of disbelief because disbelief essentially leads a person to commit sins (Shah Wali Ullah, 2010). This can be verified from these verses of Quran: (I) A worst punishment is for those who deny the faith and blessing for Muslims (Quran, 35:7). (II) honor is for Allah and his prophet. (III) He accepts only right things and virtuous work increase status of man. (Quran, 35:10). (IV) Whosoever does an evil deed will be requited only with the like of it; and whosoever acts righteously and has attained to faith be he a male or a female they shall enter Paradise and be provided sustenance beyond all reckoning. There is endless benefit for those who believe and act accordingly (Quran, 41:8) (V) “It is blessing of that he gave good news to Muslims because they of virtue. The prophet (PBUH) clarify them that you need not any reward from the people, but they should respect me as their blood relative. Allah is the most forgiver and respect full for the efforts” (Quran, 42:23)

2.3. MORAL DEVELOPMENT PHILOSOPHY OF ISLAM IN THE QURAN

In this section, includes some verses of Quran are included. These verses were analyzed to find out moral teachings of Quran. The meaning of these verses was taken from Tafheem ul Quran Maududi, Ibn e Kaseer, Fidhalal ul Quran and Tafseer e Namona

Serial No.	Verses with Interpretations	Codes	Category
1	<p>وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ٠٠٩</p> <p>And We have put a barrier before them and a barrier behind them, and have covered them up, so they are unable to see. (Quran, 36:9)</p> <ul style="list-style-type: none"> The Meaning of the Quran “They neither learn any lesson from their past history nor ever consider the consequences of the future” (Maududi, 2013 p.268) Fidhalal ul-Quran They become unconscious to the evidences of right way of life. Their senses become inactive due to misuse and disuse. Ibn Kaseer Allah blocked their senses and thinking faculties so they cannot interpret event positively (Ibn kaseer, 2006) Tafseer- e -Namoonaa 	<p>Induction from history</p> <p>Deduction for future</p> <p>Inactivity of senses to get moral reasoning</p> <p>Blocking of senses by Allah</p> <p>Blocking of senses by Allah</p>	<p>Sources of moral reasoning (MD)</p> <p>Causes of MDG</p> <p>Causes of MDG</p> <p>Causes of MDG</p>
2	<p>الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ ۗ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ ۖ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ٠٠٢٧</p> <p>(Fasiq is one) “Who break Allah's covenant after ratifying it; who cut</p>		

asunder what Allah has ordered to be joined, and who produce chaos on the Earth. These are the people who are indeed the losers” Quran, 2:27)

Fisq def

Definitions

- The Meaning of the Quran

MD def

MVs/

Fasiq, the disobedient, is a person who cuts off the bounds set by Allah. This principle is the basis of whole moral world because it ranges from interpersonal relations to international relations. It explains why the violation or abuse of these relations cause chaos, conflict and disorder in the world (Maududi, 2013). Maududi (2013, p.64) has defined the term Fasiq as “He is the one who breaks off or vitiates relations between man and Allah or between man and man, and thus produces chaos on the earth”

3

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ۝۳۷

At that time Adam learnt appropriate words from his Lord and repented, and his Lord accepted his repentance, for He is very Relenting and very Merciful (Quran, 2:37)

- The Meaning of the Quran

Basic principle/

Tool of MD/

<p>This verse of Quran rejects the false and misleading theory of inevitability of consequences of a sin because it kills the hope for moral development of a sinner. But Quran teaches us about the window of forgiveness which is always open for the persons who feel sorry on their bad deeds and make up their mind to change for the better. And the despair to reform the morality further causes degeneration of the morality of a man. (Maududi, 2013)</p>	<p>Reform of Method of MD/ morality is Causes possible/ Repentance/ Will to reform Morality Despair cause MDG</p>	<p>Tool of MD/ Causes/</p>
<ul style="list-style-type: none"> • Fidhalal ul-Quran <p>Quran rejects the Christian theory of original sin and advocates the theory of personal sins. Moreover, gateway of forgiveness is the sincere repentance (Qutub, 2006)</p>	<p>Repentance/ Theory of original sin/theory of personal sins (C)</p>	<p>Comparative Perspective Moral of philosophies Mechanism of MD</p>
<ul style="list-style-type: none"> • Ibn Kaseer <p>Allah is the most Merciful and wants to forgive His servants if they repent and adopt specific way of repentance and start practicing good deeds. The specific way of repentance has been described in Quran (7:23) <i>قَالَ رَبِّنا ظَلَمنا انْفُسنا ۗ وَاِنْ لَمْ نَتُوبْ لَنا وَاِنْ لَمْ نَتُوبْ لَنا وَاِنْ لَمْ نَتُوبْ لَنا وَاِنْ لَمْ نَتُوبْ لَنا</i></p>	<p>Repentance/ Confess +accept Allah only way out+ realize losses of moral decline</p>	

“They prayed we have committed an
injustice action with self. And you don’t
forgive us it will be the most harming for
us”

Basic principle

Adam (AS)

realized his
mistake/

Allah willing to
accept

repentance

Allah preached
specific words to

repent

Readiness for
moral

development is
inevitable

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَ مَا خَلْفَهَا وَ مَوْعِظَةً لِّلْمُنْتَفِعِينَ ۝ ٦٦

“Thus, We made their end a warning to
the people of their time and succeeding
generations, and an admonition for God-
fearing people” (Quran, 2:66)

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِمِهِمَا وَقَالَ مَا
نُهَيْكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ
الْخَالِدِينَ ۝۲۰ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ۝ فَدَلَّهُمَا بِغُرُوبٍ ۝ فَلَمَّا
ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وُرُقِ الْجَنَّةِ ۝
وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا
عَدُوٌّ مُبِينٌ ۝۲۲

But Satan made an evil suggestion to both of them that he might reveal to them their shame that had remained hidden from them. He said: 'Your Lord has forbidden you to approach this tree only to prevent you from becoming angels or immortals.' And he swore to them both: 'Surely I am your sincere adviser Thus Satan brought about their fall by deceit. And when they tasted of the tree, their shame became visible to them, and both began to cover themselves with leaves from the Garden. Then their Lord called out to them: 'Did I not forbid you from that tree, and did I not warn you that Satan 'is your declared enemy?''(Quran, 7:20-22)

“Is the outcome of Ahsaan is the other than the ahsaan(Quran, 55:60)

- The Meaning of the Quran

The reward of the efforts of a believer for his moral development can never be wasted away by Allah. It a fundamental law of Allah that logical reward of goodness is the goodness. A man subjects himself to restrictions throughout his life for the sake of Allah, and avoid unlawful and remained contented with the lawful. He performs due duties, sincerely fulfill due rights and endure hardships against evil and uphold good. Observing these features of his morality are termed as Ahsan by Allah almighty (Maududi, 2013; Shirazi, n.d)

Reward of MD

2.4. MORAL TEACHINGS IN THE SAHIH BHUKHARI KITABUL ADAB (BOOK OF GOOD MANNERS)

In this section, Sunnah moral teachings of the Holy Prophet (ﷺ) are reviewed and presented in tabular form by applying content analyses. The Sunnah moral teachings are present in all correct traditions of the Holy Prophet (ﷺ) but in this, the researcher has reviewed only Book of Good Manners of Sahih Bukhari.

No	Data	Codes	Categories
1	I requested the holy messenger (PBUH) to tell what behavior is the most liked by the GOD. He stated that the offering of prayers in time. I requested to inform what is the next in this sequence. The Messenger (ﷺ) told that to serve your parents" `the narrator questioned for next virtue the Messenger (PBUH) explained that it is struggle for Allah (5970)	Deed/dutiful to Parents/Jihad /Order of priorities in good deeds/prayer as source of moral development	Principles/MV
2	In response to the question who is the most deserving to be treated well the Messenger replied it is you mother and He repeated this thrice ." (5971)	Dutiful to Parents	MV
3	The Prophet said, "Are your parents living?" The man said, "Yes." the Prophet said, "Do Jihad for their benefit." [5972]	Dutiful to Parents	MV
4	The Messenger of Allah replied when one abuse other parents they in turn abuse your parents." [5973]		
5	In a long tradition (concept) of the Holy Prophet (PBUH) where he described a story of three people before Islam. They were stuck in a cave and they prayed to Allah by referring to their good deeds. One of them referred to his good dealing with his parent, the other refer his avoidance from Zinah with his Cusion and the third referred to his honesty with his servant. Allah acknowledged their deeds and released them from the cave. (5974)	Respect for parents Chastity Fear of Allah source of moral development Honesty Justice	MV/method/ Sanction power Motivations/
6	The Messenger of Allah told that the God has banned following four things: (1) misbehavior with mother, (2) miserliness (3) unjustified demands, (4) killing of baby girls. The Messenger said Allah hate too much talking, inquiry in religion and spoiling asserts [5975]	Dutiful to parents/ killing daughters/loose talk/over questioning/ wastage of property	V/forbiddances
7	Three big sins are Shirk, disobedience to parents and fake forensic evidence [5976]	Shirk/undutiful/ false witness	BM

8	The messenger of Allah (ﷺ) said: Should I define the worst form of sin it is a fake forensic evidence [5977]		
9	The messenger of Allah (ﷺ) said: “Narrated Asma' bint Abu Bakr: My mother came to me, hoping (for my favor) during the lifetime of the Prophet. I asked the Prophet, "May I treat her kindly?" He replied yes. [5978]		
10	The messenger of Allah (ﷺ) said: “The Prophet (saws) said, "Yes, be good to your mother." [5979]		
11	The messenger of Allah (ﷺ) said: described by Eboossuffian the in the court of King Harkulous he asked what the education of the Messenger I explained that He directs us to Salah, Zakat and keeping chastity and care for others [5980]		
12	The messenger of Allah (ﷺ) said: “The Prophet said (to him), (In order to enter Paradise) you should worship Allah and join none in worship with Him: You should offer prayers perfectly, give obligatory charity (Zakat), and keep good relations with your Kith and kin[5981]	Paradise morality	Definition MD
13	The messenger of Allah (ﷺ) said: the individual who break relations with relative will not go to heaven [5984]	Care/paradise	MV/motivations
14	The Messenger of Allah said whoever want to be rich and live long should maintain bonds with his/ her blood relative"[5985]		
15	The Messenger of Allah said whoever want to be rich and live long should maintain bonds with his/ her blood relative." [5986]		
16	“The womb requested Allah to give protection from being spoiled my bond and Allah acknowledged him and guaranteed that I will also keep bonds with those take care of the bond with you”[5987]		

2.5. MORAL TEACHINGS IN THE SUNAN IBN MAJAH

Here is the English translation of Sunan Ibn Majah volume 5. It was compiled by Imam Muhammad Bin Yazeed Ibn Majah Al-Qazwini. This volume includes Hadith No.3657 to 4341. It is translated into English language by Nasiruddin Al-Khattab published by Darussalam Lahore. The chapters on Etiquette and the chapters on Asceticism are related to the moral development that is why these chapters are subjected to analysis for this research study.

No	Data	Codes	F	Categories
1	The messenger of Allah (ﷺ) said: “I enjoin each to honor his mother (three times), I enjoin each one to honor his father, I enjoin each one to honor his guardian”[3657-59’61]	Dutiful to parents F=////	4	MV

2	The messenger of Allah (ﷺ) said: “A man will be raised in status in paradise and will say: Where did this come from? And it will be said from your sons praying for forgiveness for you.[5760, 64]	Supplication for parents/paradise reward F=//	2	MV/ Motivation
3	The messenger of All (ﷺ) said: “They (parents) your paradise and your Hell.[3662-63]	Care/paradise/Hell F=//	2	MV/ Motivation/SP
4	The messenger of Allah (ﷺ) said: “What can I do if Allah has taken away mercy from you”[3665]	Care for children	1	MV
5	The messenger of Allah (ﷺ) said: “children make a man a miser and a coward”[3666]	Cause of BM	1	Mechanism of MD And MDG
6	The messenger of Allah (ﷺ) said: “Shall I not tell you of the best charity? A daughter who comes back to you and has no other breadwinner apart from you”[3667]	Care for daughter/ charity as source of motivation for moral development	1	MV/ Motivation
7	The messenger of Allah (ﷺ) said: “A women entered upon Aishah with her two daughters and she gave here three dates. (The women) gave each of her daughters a date, and then she split the last one between them. Aishah said then the Prophet came and I told him about that. He said why are you surprised? She will enter paradise because of that”[3668-70]	Care/reward of paradise F=//	3	MV/ Motivations
8	The messenger of Allah (ﷺ) said: “Be kind to your children and perfect their manners”[3671]	Parent’s responsibility	1	Responsibilities
9	The messenger of Allah (ﷺ) said: “Whoever believes in Allah and the last Day, him treats his neighbors well. Whoever believes in Allah and the Last Day let him honor his guest. Whoever believes in Allah and the Last Day, let him say something good or else remain silent”[3672]	Care for neighbor /guest/ nobleness	1	MV
10	The messenger of Allah (ﷺ) said: “Jibra’il kept enjoining good treatment with neighbors until I thought that he would make neighbors heirs”[3673-74]	Care for neighbors F=//	2	MV
11	The messenger of Allah (ﷺ) said: “Whoever believes in Allah and the last Day let him honor the guest and grant him his reward for a day and a night. And it is not permissible for him to stay so long that he causes annoyance to his host. Hospitality is for three days, and what he spends on him after three days is charity”[3675-77] Honor for guest/ balance of rights (F)/definition of hospitality 3 MV/features of Islamic moral system		3	MV/features of Islamic moral system

12	The messenger of Allah (ﷺ) said: “O Allah, bear witness that I have issued a warning concerning the two weak ones: orphans and women: [3678-80] [care] [MV]			
13	The messenger of Allah (ﷺ) said: “Remove harmful things from the path of Muslims”[3681-83]	Care for general public	3	MV (S)
14	The messenger of Allah (ﷺ) said: “What charity is the best? He said giving water to drink”[3684-86]	Helpful	3	MV
15	The messenger of Allah (ﷺ) said: “Whoever is deprived of gentleness, he is deprived of goodness”[3687-89]	Gentleness	3	MV (S)
16	The messenger of Allah (ﷺ) said: “(Slaves are) your brothers whom Allah has put under your control, so feed them with the same food that you eat, clothe them with the same clothes that you wear, and do not burden them with so much that they are overwhelmed , if you do burden them, then help them”[3690-91]	Care for slave	2	MV
17	The messenger of Allah (ﷺ) said: “By the one in whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, you do it, you will love one another? Spread (the greeting of) peace among yourselves”[3692-94]	Effects of Salam/ Spreading Salam	3	Mechanism of MD and MDG/MV
18	The messenger of Allah (ﷺ) said: “It was narrated from Abu Hurairah that a man entered the mosque and the Messenger of Allah (ﷺ) was sitting in a corner of the mosque. He prayed, then he came and greeted him with Salam and He said Wa alaikaslam”[3695-3701]	Exchange of greeting	7	MV (S)
19	The messenger of Allah (ﷺ) said: “There are two Muslims who meet and shake hands, but they will be forgiven before they apart”[3702-03]	Shaking hands/forgiveness	2	MVs/motivation
20	The messenger of Allah (ﷺ) said: “It was narrated from Abu Saeed Khudri that Abu Musa asked permission to enter upon from Umar three times, and he did not give him permission so he went away. Umar sent word to him saying: Why did you go back? He said: I asked permission to enter three times, as the Messenger of Allah (ﷺ) enjoined upon us, then if we are given permission we should enter otherwise we should go back. He said: you should bring me proof of that or else. Then he came to a gathering of his people and asked them to swear by Allah concerning that and they did so, so he let him go”[3706-08]	Seeking permission to enter house/quote verified hadith/ respect	3	MVs/features of Islamic moral system
21	The messenger of Allah (ﷺ) said: “If there comes to you a man who is respected among his own people then honor him”[3712]	Respect wrt to status and	1	MVs

		position		
22	The messenger of Allah (ﷺ) said: “Whenever the Prophet (ﷺ) met a man, he would speak to him, and would not turn away until he was the one turned away. And if he shook hands with him, he would not withdraw his hand until he withdrew his hand. And he was never seen sitting with his knees ahead of the knees of the one who was sitting next to him”[3716]	Respect for companions Equality/Negation of VIP culture	1	MVS
23	The messenger of Allah (ﷺ) said: “When one of you gets up from his spot, then comes back, he has more right to it”[3717]	Respect for personal reservations	1	MVs
24	The messenger of Allah (ﷺ) said: “If a man makes an excuse to his brother and he does not accept it, he will bear a burden of sin like that of the tax collector”[3718]	Acceptation of excuse Gain of sin	1	MVs/SP
25	The messenger of Allah (ﷺ) said: “It was narrated that Abu Taiyah said: I heard Anas bin Malik say: the messenger of Allah (ﷺ) used to mix with us so much He said to little brother of mine: O Abu Umair what happened to the Nughair”[3720]	Harmless joking	1	MVs
26	The messenger of Allah (ﷺ) said: “Nor insult one another by nicknames”[3741]	Nicknames/respect	1	MVs
27	The messenger of Allah (ﷺ) said: “Messenger of Allah commanded us to throw dust in the face of those who praise others (Flattery)” [3742-44]	flattery	3	BM
28	The messenger of Allah (ﷺ) said: “One who is consulted is entrusted”[374547]	Honesty advise	3	MVs/MVp
29	The messenger of Allah (ﷺ) said: “In some poetry, there is wisdom”[3755-57]	Good constructive poetry	3	MV

2.6. MORAL TEACHINGS IN THE JAMI' AT-TIRMIDHI

It is included in *Sehah Sittah* compiled by Imam Hafiz Abu Eisa Mohammad Ibn Eisa At-Tirmidhi. It was used as a source of data to answer the research questions of the study. The research questions are:

1. What are the principles of moral development in Quran and Sunnah?
2. What are the moral values of Islamic philosophy?
3. How to convert Islamic philosophy of moral development revealed in Quran and Sunnah into a strategy for moral development of university students?

For this purpose, chapter 25, namely Kitab Sillah Rehmi and Manners was included.

No.	Data	Codes	Categories
1	Rights of mother and father over their children	Ahsaan to parents	Value
2	Obedience to mother and father is the most virtuous deed	Ahsaan to parents	MV
3	The mothers deserve three times more care from her kids	Ahsaan to parents	MV
4	The Lord's pleasure is in the parent's pleasure and the Lord's anger is in the parent's anger	Ahsaan to parents	MV
5	The father is the middle gate to paradise	Dutiful to parents	MV
6	Ask for shirk give to perform sins	Big sin	BM
7	False testimony and false speech	Big sin	BM
8	Curse his parents	Big sin	BM
9	Nurture relations with the father's friend	Dutiful to parents	MV
10	Respectful behavior to maternal aunt	Dutiful to parents	MV
11	Allah accept supplication of father for his son and oppressed and traveler	supplication	MV
12	Even a son purchased father to let him free from slavery is not sufficient	Right	MV
13	Allah the most blessed and the most high said: I am Allah, and I am Ar-Rahman. I created the Rahim and named it after my name. So whoever keeps good relations, I keep good relations with him, whoever severs it, I am finished with him.	Sillah Rahimi	MV
14	Actual Sillah Rehmi is the keeping of bonds when others spoil it	Definition of Sillah Rahimi	
15	The one who severs ties [of kinship] will not enter Paradise	Warning (Wa'eed)	

16	The holy Prophet (PBUH) appeared in mid day picking grandson what makes you miserly, fearful and un-educated	Cause of moral decline	
17	Rasool Allah said graciousness is for those who are kind for others (1911)	Affection for children	MV
18	The Holy Prophet (PBUH) has announced the reward of Paradise for those who bring up his daughters and sisters nicely (1916)	Basharat	
19	In a concept of Hadith from the Messenger (PBUH) of Allah it is narrated that sure shot entry to Jannah is for those who look after orphans will be as closed to me as the index and middle fingers are. (1917)	Orphan care	MV
20	The messenger (PBUH) of Allah said that those who care (1918)	Orphan care	MV
21	The messenger (PBUH) said those who do not respect their elders and affectionate to Youngs are not belong to us (1919)	Respect	MV
22	The messenger (PBUH) said those who do not respect their elders and affectionate to Youngs are not belong to us (1920)	Respect	MV
23	The messenger (PBUH) said those who do not respect their elders and affectionate to Youngs are not belong to us (1921)	Respect/ command good/ forbid evil	MV/importance
24	Whoever does not show mercy to the people, Allah will not show mercy to him (1922)	mercy	MV
25	Mercy is not removed (from anyone) except from a wicked one (1923)	Definition of wicked/definitions	
26	The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from who is above the heavens. The womb is named after Ar-Rahman, whoever connects it Allah connects him, whoever severs it, Allah severs him (1924)	Mercy/Sillah rahimi	MV
27	Hazarat Jabber have undertaking to holy Prophet (PBUH) to act up on prayer, compulsory Alms and honest advice (1925)	Sincerity/ salat/ zakat	MV/tools
28	The holy Prophet (PBUH) said that Islam as Deen is well wishing. He repeated it thrice. It was asked to whom, he said for Allah the book, his Prophet, public and rulers (1926)	Source of moral development	

29	The holy Prophet (PBUH) said the Muslims are like the components of a building where each component strengthens each other. (1928)	Definition/brotherhood/arrogance	unity
30	The holy Prophet (PBUH) said a Muslim is like a mirror for other and reflect something harmful as it is. (1929)	Method of moral development/importance of moral development	
31	The holy Prophet (ﷺ) said if a believer resolves a difficulty of his brother in this world Allah will resolve his one of his difficulties in the hereafter. (1930)	Care/ sanction power	
32	The holy Prophet ﷺ said that one who respect the glory of his brother Allah will save his glory in hereafter. (1931)	Care/ sanction power	
33	The holy Prophet (PBUH) said it not correct to eschew from a brother for more than 3 days. The one who start conversation is the best. (1932)	Shun/ relations with Muslim brother/ spread of salam as greeting	
34	The holy Prophet (PBUH) has developed brotherhood between Ibne Aouf and Ibne Raabih in Madina. He offered his brother to take half of my property and one his wife after divorce and Eddat but he prayed for him ask him lead him to market for trade . (1933)	Sacrifice	
35	O Messenger of Allah (ﷺ) what is backbiting? He said: mentioning your brother with that which he does not like. He said: what if what I said about him is so? He (ﷺ) said: if what you said about him is so, then you have backbitten him, and if it is not as you said, then you have slandered him (1934)	Definition of backbiting/sin	
36	The holy Prophet (PBUH) said never break up relation, never let him helpless, never hate and never begrudge. O believers you are brothers so don't eschew (1935)	Shun/ brotherhood/abandon/hate/ envy /Qatah Rahimi/sin	
37	The holy Prophet (PBUH) said jealousy is permitted to only two types of persons one gave charity always and the second who teaches Quran [1936]. (Tirmidhi, 2007 p.49)	Charity/envy/ Quran as a source of moral development	V and S, C
38	“The messenger of Allah (ﷺ) said: Indeed, Satan has been despaired of getting those who perform salat to worship him. But he is engaged in sowing hatred among them” [1937]. (Tirmidhi, 2007 p.49)	Salat as shield from immorality/hater as source of immorality	C
39	The holy Prophet (PBUH) said that it not correct tell a lie except three situations. These are to please his wife, during war strategy and	Lie/ care/sin	MV/IMV

	to remove misunderstanding between individuals. [1938] (Tirmidhi, 2007 p.50)		
40	The messenger of Allah (ﷺ) said: One who brings peace between people is not liar, he says something good, or reports something good” [1939] (Tirmidhi,2007 p. 51)	Peace/technique for rectification of tiff	V/mechanism
41	The holy Prophet (PBUH) said that one put loss to others Allah will disprove him and Allah will treat strictly who is strict with his fellow men. [1940] (p.52)	Care/sanction power for moral development	V /Method
42	The holy Prophet said those who damage or plan to damage to a Muslim are under execration [1941] (p.52)	Care	V
43	The holy Prophet (PBUH) said the Rooh al Amin repeatedly advised me about the neighbors so I felt that they be included in heirs [1942, 1943] (p.53)	Care/rights of neighbors	V /Rights
44	The holy Prophet (PBUH) said the best is the one who is the best for his friend [1944] (p. 54)	Care/rights of neighbors	V/rights
45	The messenger of Allah (ﷺ) said: Allah has made some of your brother as servant under your care. So whoever has his brother under his care, then let him feed him from his food, and let him clothe him from his clothes. And do not give him a duty he cannot bear, and if you give him a duty he cannot bear then assist him with it [1945] (p.54)	Care/equality/rights of servant	V/rights
46	The holy Prophet (PBUH) said: those who misbehave with their servants will not allowed to get into Jannah [1946] (p. 55)	Care/Rights of slaves/ sanction power	Rights / Methods
47	The messenger of Allah (ﷺ) said: if someone slander his slave and the slave is innocent from what he says, Allah will impose punishment upon him on the day of resurrection unless it as he said about him [1947] (p. 56)	Care/ rights of slaves/ sanction power	Rights/ Methods
48	The holy Prophet (PBUH) said: God has stronger grip over you than you have over your servant [1948] (p.56)	Care/ sanction power	V / methods
49	The holy Prophet (PBUH) ordered to (pardon your servant) 70 times each day [1949] (p.57)	care	V
50	The holy prophet told that you keep in mind the powers of Allah over you and avoid beating your servants. [1950] (p. 58)	care	V

51	The holy prophet (PBUH) said training of you kids is better than giving a full measure of alms [1951] (p. 59)	Importance of moral development/duty	Resources
52	The holy Prophet (PBUH) said that the best donation from father to his son the training of virtuous behavior [1952] (p.59)	Motivation for moral development	Motivations
53	Holy Prophet (ﷺ) would accept gifts and he would give something in return [1953] (p.60)	Exchange of gifts/care	Value
54	The messenger of Allah said: Whoever is not grateful to people, he is not grateful to Allah [1954] (p. 61)	Gratitude /respect	V
55	The messenger of Allah (ﷺ) said: Whoever is not grateful to people, he is not grateful to Allah [1955] (p. 61)	Gratitude /respect	V
56	The messenger of Allah (ﷺ) said: Your smiling in the face of your brother is a charity, commanding good and forbidding evil is charity, your giving directions to a man lost in land is charity, you're seeing for a man with bad sight is a charity for you, your removal of a rock or a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you. [1956] (p. 62)	Care/motivation/helpful	V/ motivations
57	The messenger of Allah (ﷺ) said: Whoever gives someone some milk or silver, or guides him through a strait, then he will have the reward like freeing a slave. [1957] (p.63)	Help/care/ motivation for morality/sanction power	V/method/ motivations
58	The messenger of Allah (ﷺ) said: While a man was walking on the road, he found a thorny branch and removed it. Allah appreciated his action by forgiving him [1958] (p. 64)	Care/ sanction power	v/ methods
59	The messenger of Allah (ﷺ) said: when a man narrates a narration, then he looks around, then it is a trust. [1959]	Trust	V
60	The messenger of Allah (ﷺ) said: Yes, do not withhold so that you may be withheld from. It was said: Do not hold (your wealth) so that Allah will hold against you. [1960] (p. 65)	charity	V

61	The messenger of Allah (ﷺ) said: Generosity is close to Allah, close to paradise and close to people and far from the fire. Stinginess is far from Allah, far from Paradise, far from people and close to the fire. {1961} (p. 66)	Generosity / stinginess	V/ BV/Sin
62	The messenger of Allah (ﷺ) said: “Two traits are not combined in a believer: stinginess and mad manners” [1962] (p. 66)	Stinginess/importance of morality	BV/ Motivations
63	The messenger of Allah (ﷺ) said: The swindler, the stingy person and the Mannan (flaunt) shall not enter the Paradise” [1963] (p. 67)	Deception/ flaunt/ stinginess	BM/ sanction power
64	The messenger of Allah (ﷺ) said: The believer is naively noble and the stingy person is deceitfully treacherous” [1964] (p. 67)	Indicators of believer/indicators of stingy	
65	The messenger of Allah (ﷺ) said: A man’s spending on his family is charity” [1965] (p. 68)	Care	MV
66	The messenger of Allah (ﷺ) said: “The most virtuous of Dinar is the Dinar spent by a man on his dependents [1966] (p. 69)	care	MV
67	The messenger of Allah (ﷺ) said: whoever believes in Allah and Day of Judgment, then let him honor his guest with his reward. [1967] (p.69)	Care/hospitality/here after	MV/ sanction power
68	The messenger of Allah (ﷺ) said: Hospitality is for three days, the reward is a day and night, and whatever is spent after this is a charity. And it not lawful for him to stay so long as to cause him harm. [1968] (p.70)	Care/hereafter/definition of hospitality	MV/SP/Definitions
69	The messenger of Allah (ﷺ) said: The one who looks after a widow and poor person is like the Mujahid in the cause of Allah, or like the one who fast all day and stand (in prayer) all the night. [1969] (p.71)	Care/	MV
70	The messenger of Allah (ﷺ) said: “Every good is charity. Indeed, among the good is to meet your brother with a smiling face, and to pour what is left in your bucket into the vessel of your brother” [1970] (p.72)	Care/charity/gracious	MV/SP
71	The messenger of Allah (ﷺ) said: “Abide by truthfulness for indeed truthfulness leads to righteousness and indeed righteousness leads to Paradise. A man continues telling the truth and trying hard to tell truth until he is recorded with Allah as a truthful person. Refrain falsehood for indeed falsehood leads to wickedness and wickedness leads to the Fire. A slave (of Allah) continues lying and trying hard to lie until he is recorded with Allah as a liar” [1971] (p. 73)	Truthfulness/Paradise / effect/process	MV/SP/causes / mechanism of moral development and moral degeneration
72	The messenger of Allah (ﷺ) said: When the slave(of Allah) lies, the angel goes a mile away from him because of the stench of what he has done” [1972] (p. 73)	Lie/Angel distanced	BV/SP
73	The messenger of Allah (ﷺ) said: There was no behavior more hated by the Messenger of Allah (ﷺ) than lying. A	Lie/Repent	BV/Rectifications

	man Would Lie in narrating something in the presence of the Prophet (ﷺ), and he would not be content until he knew that he had repented”[1973] (p.74)		
74	The messenger of Allah (ﷺ) said: “Al-Fuhsh is not present in anything but it mars it, and Al-Haya is not present in anything but beautifies it”[1974] (p.74)	Obscenity/Modesty/ materialistic loss	BV/MV/SP
75	The messenger of Allah (ﷺ) said: “The best of you are those best in conduct. And Holy Prophet (ﷺ) was not one who was obscene, nor one who uttered obscenities”[1975]	Obscenity/importanc e of morality	BV/motivation s/SP
76	The messenger of Allah (ﷺ) said: “Do not curse yourselves with Allah’s curse, nor with his anger, nor with the Fire”[1976] (p.75)	care	MV
77	The messenger of Allah (ﷺ) said: “The believers do not insult the honor of the others, nor curse, nor commit Fahishah, nor is he foul”[1977] (p.76)	Care/respect	MV
78	The messenger of Allah (ﷺ) said: “Whoever curses something undeservingly, then the curse returns upon him”[1978] (p.76)	Care	MV
79	The messenger of Allah (ﷺ) said: “Learn enough about your lineage to facilitate keeping your ties of kinship. For indeed keeping the kinship encourages affection among the relatives, increases the wealth, and increase the life-span”[1979] (p.77)	Kinship/effect	MV/Mechanis m of MD
80	The messenger of Allah (ﷺ) said: “No supplication more readily respond to, than the supplication made for who is absent”[1980] (p.78)	Supplication/Care	MV/Care
81	The messenger of Allah (ﷺ) said: “ (The burden of) what is said by the two who vilify each other is upon the one who initiated it, as long as the one who was wronged does not transgress” [1981] (p.79)	vilification	BV
82	The messenger of Allah (ﷺ) said: “Do not vilify the dead (and) by that harm the living” [1982] (p.79)	vilification	BV
83	The messenger of Allah (ﷺ) said: “Verbally abusing the Muslim is disobedience and fighting him is disbelief” [1983] (p.80)	Abuse/loss of faith	BM/SP
84	The messenger of Allah (ﷺ) said: (the chambers of Paradise are) “ For those who speak well, feed other, fast regularly, perform Salat during the night while the people sleep” [1984] (p.81)	Humbleness/ feeding/ fasting/ salat/ paradise	MV/SP
85	The messenger of Allah (ﷺ) said: “How wonderful it is for one of them that he obeys Allah and fulfills rights of his master”[1985] (p.81)	dutifulness	MV/method

86	The messenger of Allah (ﷺ) said: “Three shall be upon dunes of musk- I think he said: on the Day of Judgment- a slave who fulfills Allah’s rights and the rights of his patron, a man who leads people (in prayer) and they are pleased with him, and a man who calls for the five prayers during day and night” [1986] (p.82)	Dutifulness/reward	MV/SP
87	The messenger of Allah (ﷺ) said: “Have Taqwa of Allah wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior”[1987] (p.83)	Fear/importance process	SP/Mechanism
88	The messenger of Allah (ﷺ) said: “Beware of Zann (Suspicion), for indeed the Zann is the falset of speech”[1988] (p.84)	Suspicion/seedling	MV
89	The messenger of Allah (ﷺ) said: Anas narrated that Holy Prophet (ﷺ) of Allah used to mingle with us such that he said to my younger brother: O Abu Umair what did the Nughair (The tamed Sparrow) do”[1989] (p.84)	Humor	MV
90	The messenger of Allah (ﷺ) said: “Indeed I do not say except what is true (while joking)”[1990] (p.85)	Humor with truth	MV
91	The messenger of Allah (ﷺ) said: “Indeed I will let you ride on she-camel’s child”[1991] (p.85)	Humor with truth	MV
92	The messenger of Allah (ﷺ) said: “ O possessor of two ears” [1992] (p.85)	Humor with truth	MV
93	The messenger of Allah (ﷺ) said: “Whoever avoid lying while he is doing so falsely, a house will be built for him on the outskirts of Paradise. Whoever avoids arguing while he is in the right, a house will be built for him in its midst. And whoever has good character, a house will be built for him in the its heights”[1993] (p.86)	Lie/argumentation/good character/reward	BM/ SP
94	The messenger of Allah (ﷺ) said: “It is enough sin for you that you never stop disputing”[1994] (p.87)	Argumentation	BM
95	The messenger of Allah (ﷺ) said: “Do not argue with your brother, do not joke with him do not make him a promise, only to fulfill it”[1995] (p.88)	Care	MV
96	The messenger of Allah (ﷺ) said: “O Aisha! Indeed among the vilest of the people are those whom the people avoid, or who the people leave, fearing his filthy speech”[1996](p.88)	politeness	MV
97	The messenger of Allah (ﷺ) said: “Love your beloved moderately, perhaps he become hated to you some day. And hate whom you hate moderately, perhaps he becomes your beloved someday”[1997] (p.89)	Extremism	BM

98	The messenger of Allah (ﷺ) said: “Whoever has a mustard seed’s weight of pride in his heart, will not be entered into paradise. And whoever has a mustard seed’s weight of faith in his heart, will not be entered into the fire.”[1998] (p.90)	Arrogance/faith/paradise	BM/ Aims of MD/SP
99	The messenger of Allah (ﷺ) said: “Whoever has a speck of arrogance in his heart shall not be admitted into Paradise. And whoever has speck of faith in his heart shall not be admitted into the Fire”[1999] (p.90)	Arrogance/faith/paradise	BM/ Aims of MD/SP
100	The messenger of Allah (ﷺ) said: “Indeed Allah loves beauty but pride (arrogance) is refusing the truth and belittling the people” [1999] (p.90)	Arrogance	BM/ definition
101	The messenger of Allah (ﷺ) said: “A man shall remain exalting himself until he is written among the tyrants, so he suffers from their afflictions”[2000] (p.91)	Extol/effect/cause	BM/mechanism
102	The messenger of Allah (ﷺ) said: “ Whoever does these (ride of donkey, wear of cloak, and milking of sheep) then there is no pride in him” [2001] (p.92)	Arrogance	BM/definition
103	The messenger of Allah (ﷺ) said: “Nothing is heavier on the believer’s scale on the day of Judgment than good character. For indeed Allah the most high is angered by the shameless, obscene person”[2002] (p.92)	Obscenity/Importance of morality/reward/definition/	BM/motivation/SP/ Definitions
104	The messenger of Allah (ﷺ) said: “nothing is placed on the scale that is heavier than good character. Indeed the person with good character will have attained the rank of the person of fasting and prayer”[2003] (p.93)	Importance of morality/reward	Motivation
105	The messenger of Allah (ﷺ) said: “Taqwa of Allah and good character” In response to the question which people are admitted into Paradise the most [2004] (p.93)	Importance of good character	Motivation
106	The messenger of Allah (ﷺ) said: “The mouth and private parts” in response to the question which people are admitted into the fire the most?	cause	Causes
107	The messenger of Allah (ﷺ) said: Good character is “It is a smiling face, doing one’s best in good and refraining from harm”[2005] (p.94)	Definition of MD	Definitions
108	The messenger of Allah (ﷺ) said: O messenger of Allah (ﷺ) I stayed with a man who did not entertain me nor behave hospitable with me. Then he came to stay with me, shall I reciprocate the same to him? He (ﷺ)said: No, entertain him.[2006] (p.94)	Tolerance	MV
109	The messenger of Allah (ﷺ) said: “Do not let yourselves be yes-men, saying: If the people are good then we will be good, and if they are wrong then we will be wrong. Rather make up your own minds, if the people are good then they are good, and if they are evil, then do not behave unjustly”[2007] (p.95)	Imma/Justice	MV/Principle

11 10	The messenger of Allah (ﷺ) said: “whoever visits the sick, or visits his brother, a caller calls out may you have goodness and your livelihood be good, and may you dwell in an abode in Paradise”[2008] (p.96)	Care/blessing in livelihood/paradise/ reward/supplication	MV/motivation/SP
11 1	The messenger of Allah (ﷺ) said: “Al-Haya (modesty) is from faith and faith is in Paradise. Obscenity is from rudeness and rudeness is in the Fire”[2009] (p.97)	Modesty/obscurity/ result	MV/BM/ Ultimate Outcomes
11 2	The messenger of Allah (ﷺ) said: “Taking the good route is a part of the twenty-four parts of Prophethood” [2010] (p.97)	Sobriety/ dignity/Moderation	MV
11 3	The messenger of Allah (ﷺ) said: “Indeed there are two traits in you that Allah loves: Forbearance and deliberateness” [2011] (p.98)	Clement/patience/ Thoughtfulness/love for Allah	MV/Motivations
11 4	The messenger of Allah (ﷺ) said: “Deliberateness is from Allah, and haste is from the Satan”[2012] (p.98)	Deliberateness/ love for Allah	MV/Motivation
11 5	The messenger of Allah (ﷺ) said: “Whoever was given his share of gentleness, and then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good”[2013](p.99)	gentleness	MV
11 6	The messenger of Allah (ﷺ) said: “Be aware of the supplication of oppressed: for indeed there is no barrier between it and Allah”[2014] (p.100)	supplication	SP
11 7	The messenger of Allah (ﷺ) said: “I served the Prophet (ﷺ) for ten years. He never said <i>Uff</i> and never blamed me by saying Why did you do so or why did you not do so”[2015] (p.100)	Tolerance/example	MV/motivation
11 8	The messenger of Allah (ﷺ) said: “He was not obscene, nor uttering obscenities, nor screaming in the market, he would not return an evil with an evil, but rather he was pardoning and forgiving”[2016] (p.101)	Politeness/	MV
11 9	The messenger of Allah (ﷺ) said: “Aisha narrated I was not jealous of any wife of the Prophet as I was jealous of Khadijah, and it was not because I saw her. It was only because the Messenger Of Allah mentioned her so much, and because whenever he would slaughter a sheep, he would look for Khadijah’s friends to gift them some of it”[2017] (p.102)	Consistency in behavior	MV
12 0	The messenger of Allah (ﷺ) said: “Indeed the most beloved among you to me, and the nearest to sit with me on the day of Judgment is the best of you in character”[2018] (p.103)	Love for the Messenger/ reward of day of judgment/ importance	Motivation

12 1	The messenger of Allah (ﷺ) said: “The believer is not one who curse others”[2019] (p.104)	curse	Care/BM
12 2	The messenger of Allah (ﷺ) said: “Do not get angry? The person repeated that a number of times each time He (ﷺ) replied: Do not get angry?”[2020] (p.104)	Short temperedness / Need orientation	Care/methods
12 3	The messenger of Allah (ﷺ) said: “Whoever suppresses his rage while he is able to unleash it. Allah will call him before the heads of creation on the day of Judgment, so that he can inform Him of which of the Hoor he would like”[2021] (p.105)	Suppress the rage/reward	Care/motivatio n
12 4	The messenger of Allah (ﷺ) said: “No young person honors an elder due to his age, except that Allah appoints for him one who will honor him at that age”[2022]	Respect for elder for sake of Allah	Respect/motiv ation
12 5	The messenger of Allah (ﷺ) said: “The gates of Paradise are opened on Monday and Thursday. In them (will enter) whoever has not associated anything with Allah will be forgiven, except the two who shun each other”[2023] (p.106)	Shun/paradise	BM/motivatio n
12 6	The messenger of Allah (ﷺ) said: “Whoever abstains from asking others, Allah will make him content, and whoever tries to make dues, Allah will suffice him. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and more encompassing than patience” [2024]	Deliberate effort/ Allah’s help Patience/Blessing	Basic principle of MD/motivatio n/MV
12 7	The messenger of Allah (ﷺ) said: “Indeed among the worst of people to Allah, on the Day of judgment is the two faced person”[2025] (p.108)	Two faced people	BM
12 8	The messenger of Allah (ﷺ) said: “The Qattat shall not enter Paradise” [2026] (p.109)	Nammam (chughal khuri)/ paradise	BM/SP
12 9	The messenger of Allah (ﷺ) said: “Al-Haya (modesty) and Al-IY (frugality in speech) are branches of faith and Al-Badha (sycophancy) And Al-Bayan (malevolent) are two branches of hypocrisy [2027] (p.109)	Sycophancy/ malevolent	BM
13 0	The messenger of Allah (ﷺ) said: “Charity does not diminish wealth, Allah does not increase a man in anything for his pardoning (others) but in honor, and none humbles himself for Allah raises him”[2029] (p.111)	Charity/forgiveness/ Humbleness/Reward	MV/ Motivation
13 1	The messenger of Allah (ﷺ) said: “Oppression shall be darkness on the Day of Judgment”[2030] (p.111)	Tyrant/Darkness	BM/SP
13 2	The messenger of Allah (ﷺ) said: “Never criticize any food. If he liked it, he would eat it, and if not, he would leave it”[2031]	Polite eating habit	MV

13 3	The messenger of Allah (ﷺ) said: “do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslim brother’s secrets, Allah exposes his secrets wide open, even if he were in the depth of his house”[2032] (p.113)	Abuse/Spying/ Hide the faults Punishment of Allah	BM/MV/SP
13 4	The messenger of Allah (ﷺ) said: “There is no forbearance except for one who stumbled, and there is no wisdom except for the one who has experience”[2033] (p.114)	Unintentional mistake is forgivable/wisdom establish through experience	Basic principle
13 5	The messenger of Allah (ﷺ) said: “Whoever is given a gift, and then he finds something, let him reciprocate. If he has nothing let him mention some praise. For whoever has expressed his gratitude. And whoever refrains then he has committed kufr. And whoever pretends to be satisfied by that which he was not given, he is like the one who wears a garment of falsehood” [2034] (p.114)	Thankfulness/ Reciprocation of gifts/kufr/	MV/SP
13 6	The messenger of Allah (ﷺ) said: “Whoever some good was done to him, and he says: May Allah reward you in goodness then he has done the most that he can of praise” [2035] (p.115)	Thankfulness	MV

2.7. PSYCHOLOGICAL THEORIES OF MORAL DEVELOPMENT

For sake of comparative account major theories of moral development which address morality in the western context are reviewed here. This aimed at highlighting the influential factors for moral transformation of individuals

2.7.1 Kohlberg’s Theory

Kohlberg’s Theory of Moral Development: Lawrence Kohlberg in 1981 put forth his theory of moral development to explain the thinking process working behind decision making about the right and the wrong. He divided the moral development of an individual into three stages. Each stage is further divided into two substages. His theory explains the reasoning behind the overt behaviors of an individual to make judgments (Myers, 2001). This theory also explains that the individuals of different ages corresponding to different

stage of moral development have different reasons to adopt right thing and to avoid wrong things (Woolfolk, 2005). Kohlberg used moral dilemmas to research out the moral reasoning which guide the behavior. Morality of specific stage is guided by certain factors, for example, conscience and abstract principles guide the morality of post conventional stage (Herman, 2005). Kohlberg used a realistic moral dilemma of Heinz to describe the difference in how people reason about moral issues (Bernstein, Penner, Alison & Roy (2008). Kohlberg shows that as an individual develops intellectually, he passes through six stages of moral thinking. In early ages, moral thinking of a person is simplistic and concrete, and it progresses toward the abstract and principled moral thinking with increase in age of the person (Myers, 2001). According to Kohlberg's theory of moral development, there are six stages of moral development which can be clustered into three basic levels of moral development. These stages and substages are given below:

1. Pre-conventional Morality: This stage of morality exists in children of age below 9 years.

Morality of this stage is defined as the morality of self-interest. Moral reasoning at this stage is not based on conventions or rules set by external authority. The person avoids from doing wrong to save himself from punishment and do right thing to get concrete reward (Myers, 2001). Bernstein (2008) defines Preconventional morality as the morality in which decision making about what is right and what is wrong is not guided by rules and the principles of social interactions and only guiding factor is the personal, concrete advantage. Woolfolk (2004) has described Preconventional morality by dividing it into two substages which are:

- Punishment – Obedience orientation: physical punishment is the determining factor for good or bad actions

- Personal Reward Orientation: Woolfolk (2004, p.115) described the principle of this moral orientation as “personal needs determine right and wrong. Favors are returned along the lines of ‘You scratch my back, I’ll scratch yours’”
2. Conventional Morality: Bernstein (2008, p.500) defined as the morality of “pleasing others and getting their approval” A person who exercises conventional morality decides about right and wrong based on other’s approval, family expectations, traditional values, the laws of the society and the loyalty to his country (Woolfolk, 2004). Passer and Smith (2007 p. 419) defined Kohlberg’s conventional morality as “conformity to social groups; persons adopt other people’s values” This stage is divided into substages by Woolfolk (2004) namely:
- Good boy- Nice girl orientation: It is characterized by moral reasoning based on pleases, aids and approval of others. It is a sort of point scoring.
 - Law and Order Orientation: It is submission to the laws, authority and social norms
3. Postconventional morality: It is the morality of abstract reasoning for moral decision making. The individuals realize that the moral values and principles have independent validity for all authorities and individuals (Myers, 2001). This stage of morality is divided into:
- Social Contract Orientation: Good is defined according to agreed-upon social standards such as constitution of a country (Woolfolk, 2004).
 - Universal Ethical Principle Orientation: The conscience of an individual directs him to decide about right and wrong actions and it involves abstract concepts of justice, human dignity and equality (Woolfolk, 2004)

Research has verified that children pass through Preconventional to Conventional stage of moral development, as claimed by Kohlberg's (Eisner, 1991; Snarey, 1987). Boom, Brugman, and van der Heijden (2001, as cited in Woolfolk, 2004) have identified the hierarchal order of the stages of moral development. However, the studies of Arnold, Eisenberg et al, and Sobesky (as cited in Woolfolk, 2004) have pointed out that Preconventional, Conventional and Postconventional stages overlap one another depending upon the situation. And some individuals have given such reasons for moral choices that reflect co-existence of stages of morality. Some studies have indicated that Postconventional stage of moral development of Kohlberg's theory is controversial. Moral reasoning at this level is affected by gender and types of education got by the individuals. Generally, women showed more caring behavior than did men (Krebs & Van Herstern, 1994; Eckensberger, 1994). Carpendale (2000) has identified that the selection of moral choices by the individuals is affected by emotions, competing goals, relationships and practical considerations. People deliberately reason at lower levels despite their ability to reason at higher levels. Kohlberg's theory deals with moral thinking. It has nothing to do with moral actions. But Brown (2007) has found that the actions of the individuals are controlled by their thinking. Therefore, he has emphasized on the need of new variables to define the relationship between thought and action.

Implications of Kohlberg's theory for Education: Best possible society would contain individuals with Postconventional morality, but the question is how to train the individuals who practice Postconventional morality. Kohlberg believed that children moved through the stages when they encounter views which challenge their thinking and stimulate them to formulate better arguments (Kohlberg et al., 1975). The results of studies on Kohlberg's theory have concluded implications of this theory for education which are:

- Socratic method of teaching is helpful in teaching change in moral thinking.
- Cognitive conflict model pose challenge for moral thinking and thus stimulate the individuals to construct new and moral higher thinking.
- Just community approach focusses on groups instead of individuals (Blatt and Kohlberg, 1975; Rest, 1983; Reimer et al., 1983)

Psychosocial theory of development: This theory was given by Erik Erikson to explain the basic framework of needs of children and the relationship between the developing children and the society in which they grow. Erikson's theory has explained the long-lasting role of culture on the development of individual's personality (Woolfolk, 2004). Erikson believed in the development of an individual, passing through eight stages. At every stage, person encounters with a conflict or moral crisis which needs to be resolved (Myers, 2001). The resolution of this conflict prepares the way for the next stage. There are two alternative solutions for these moral conflicts, for example, a child needs care during early stage of his development if this need is fulfilled with care and affection by care givers, mostly parents, child will develop trait of trust in caregivers and in the world. When his needs are unsatisfied then he develops the sense of mistrust. Carol Gilligan has pointed out that Kohlberg's theory depicts moral reasoning stages of men. She has added two types of moral reasoning i.e. the ethics of care and the ethic of justice. Women mostly follow ethic care type of moral reasoning (Austrian, 2008)

The summaries of eight stages of Erikson's theory are given below:

2.7.2 Erikson's Eight Stages of Psychosocial Development

In this section review of moral development theory of Erik Erikson, a German Psychologist of 20th century (1902-1994), is presented as Basic trust vs. Basic mistrust (Birth-18 month) Trust: the infant develops sense of trust when his/her physical needs are fulfilled by love and care Mistrust: the infants develop sense of mistrust when their physical needs are not met consistently and regularity. Autonomy vs. Shame/Doubt

18 month- 3 years Autonomy: children learn sense of self-confidence if caregivers are protective only and avoid undue interference Shame: if parents are overprotective and do not reinforce child's efforts to learn motor and cognitive skills, they will get doubtful about their abilities. Erikson believed that this doubt affects the child future life. Initiative VS guilt (3-6 years) Initiative: means "willingness to begin new activity and explore new directions" (Woolfolk, 2004 p. 101). Parents should maintain zest for activity. Guilt: supervision of caregivers with interference generates sense of guilt when children feel what they do will be wrong. Industry vs. inferiority (6-12 years) Industry: means to realize the relationship between perseverance and pleasure of job completed Inferiority: means low efficacious behavior. Identity vs. role confusion adolescence Identity: means strong sense of who am I? (Myers, 2001) and the development of clear image of self. The adolescent becomes able to make deliberate decisions about selection of values, ideology and ideas (Marcia, 1988). Identity is changeable for some people (Waterman, 1993) Marcia has identified four stages if identity from Erikson's work namely identity achievement, identity foreclosure. Identity diffusion and moratorium. Role confusion: means "confusion about who are you and what you want" (Woolfolk, 2004 p.103) Intimacy vs. isolation Intimacy (middle childhood): means ability to develop relationship with others based on mutual needs Generativity vs. stagnant Generativity (young

childhood) means thinking about care of future generation, Stagnant: means a feeling of being purposeless (Myers, 2001). Ego integrity vs. despair (late childhood) Integrity means perception of self-image and acceptance of it as it is. Despair: A behavior resulting from dissatisfaction with the current personality traits.

The contribution of the theory to understand education process of an individual is that it covers the whole life span of a person. It means that moral orientation is possible at any stage of life, and it is a tool to understand self and others (Lucas, 2007; Kendra, 2018).

This concept is like the Quranic concept of moral development which says that moral reasoning and change of mind can happen at any stage of life as Allah has said in the Quran (Quran, 33:71) Allah will set your deeds right for you and will forgive you your sins. *دُنُوْبِكُمْ لَكُمْ وَيَغْفِرْ أَعْمَالَكُمْ لَكُمْ يُصْلِحْ*

Erikson's theory of moral development has many weaknesses like ambiguous mechanism of resolution of the conflicts of life consequently one develops despair in one's personality (Kelvin, 2009) but Islamic philosophy of moral development has a healing for ailing hearts (Quran 10:57). These theories only describe the phenomenon of moral development but Islamic philosophy of moral development in the Quran suggests the way to manipulate the moral development and this was the main objective of this research project.

2.8. ANALYSIS OF PSYCHOLOGICAL CONCEPT OF VALUES, MORALITY AND MORAL DEVELOPMENT

The importance of moral education has got attention and societies are increasingly demanding the measures to develop character of students across the world (Muhammad, 2016). There is research-based evidence to support the fact that moral decline is global issue (Javed, 2014; Branson, 2003). The moral development is crucial and indispensable

for development of sustainable peaceful society (Freeks, 2015). Pakistani society is also affected by the general wave of moral crisis (Khalil, 2010)

According to Louw (2009) one of the main causes of moral decline is people's inability to comply with positive values because they are confused about what values are and what is the origin of values? To understand the role of moral values in the life of an individual, it is important to know clearly the concept, meaning and locus of origin of values. It is very difficult to define the concept of values it is closely related with other many controversial factors such as the norms of the society, ethics, religion, relativity and objectivity of moral values.

All Islamic scholars believe that the origin of values and criteria of what is right and what is wrong comes from Quran and Sunnah. Islamic philosophy of moral development strengthens the belief of the objectivity of moral values and called them as *Al-Ma'roofat* i.e. universally known as the good (Maududi, 2007). Many western moral scholars also advocate objectivity of moral values (e.g. Shenvi, 2010; Keller, 2008; Craig & Walter, 2004).

2.9. ISLAMIC DEFINITION OF MORAL DEVELOPMENT

Moral development is a complex process having many dimensions. Human behaviors are difficult to define, and moral development is one of the most complicated behaviors. That is why moral development is difficult to define by single comprehensive and concise definition. Moral development of the nations is affected by their religions, ideologies and philosophies. Each ideology has a specific definition of moral development.

These definitions are based on different assumptions about the status of man in this world, nature of ultimate reality, aims of man's life, role of God in moral development

and sanctioning power for implementation of the principles about moral development. This diversity in definitions of moral development is one of the major causes of universal moral anarchy (Maududi, 2003). However, there are many moral values that are universally accepted and commonly known as virtues and are called *Ma'rufat* (المَعْرُوف), what is known to be right, by Quran. For the sake of comparison and to reach at a consensus definition of moral development, a spectrum of diversified definitions of the moral development is displayed here along with discussion:

Definitions derived from Quran and Sunnah: In Quran and Sunnah, different terms are used for the narration of characteristics of the individuals who met the standards of Islamic morality. These are Al- muttaqeen (الْمُتَّقِينَ), Al khashe'een (الْخَاشِعِينَ), Al Muflihoon (الْمُفْلِحُونَ), Al- Muhseneen

(الْمُحْسِنِينَ), Al-Mo'meneen (لِلْمُؤْمِنِينَ), Al Rashidoon (الرَّشِيدُونَ) Assaleheen (الصَّالِحِينَ) Al Mukhbiteen

(الْمُحْسِنِينَ)

In Islamic literature, the words morality, moral character and character are used to describe the whole way of life of an individual including his beliefs, thoughts and actions (overt behavior). According to Islamic philosophy of moral development in Quran and Sunnah, the highest standard of sublime morality is the way of life of the Messenger of Allah (pbuh). Quran says:

“Surely there was a good example for you in the Messenger of Allah” (Quran, 33:21). Allah has appreciated the morality of Holy Prophet (pbuh) in these words وَإِنَّكَ لَعَلَىٰ خُلُقِي عَظِيمٍ “and you are certainly on the most exalted standard of moral

excellence” (Quran, 68:4). When it was asked about the morality of holy Prophet Muhammad (ﷺ) from Hazarat Aesha (RA), she replied in these words “His Character was the Quran” (Muslim, 2004; Ahmad, 2000; Abudaud, 2002; Nasai, 1998; Darimi, 2003;)

كان خلقه القرآن

2.9.1 First Concise Definition of Moral Development

This means that the holy Prophet Muhammad (ﷺ) has presented teachings of Quran with his own practical demonstration. He has acted upon what was enjoined by Quran and he avoided what was forbidden by Quran. His moral character was characterized by all the virtues which He preached to the people. He acted upon these virtues first and then preached to others. If the meaning of moral development is righteousness (Assaleheen), then it is defined by in these words:

لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ .

أُولَئِكَ الَّذِينَ صَدَقُوا ، وَأُولَئِكَ هُمُ الْمُتَّقُونَ

“It is not righteousness that ye turn your faces Towards the East or the West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Books, and the Messengers; to spend your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.” (Quran 2:177). Quran defines moral development by indicators in terms of actions. The indicators of righteousness, according to Surah Baqarah verse 177 are: Faith: in five pillars of Eeman

i.e. Tuheed, Resaalat, Books, Angels and Hereafter, Voluntary Charity: for sake of Allah on kin, orphans, needy, wayfarer, beggars, freeing and slaves, Steadfast in prayer, to be firm and patient, Regular charity, Fulfill the promise Holy Prophet Muhammad (ﷺ) said that the fear of Allah is the master key for wisdom (Termidhi,1:61) if the moral development is viewed as al khashi'een

Moral development means to train the people for humbleness in their behavior Quran says:

وَبَشِّرِ الْمُخْبِتِينَ. "glad tidings to those who humble themselves before Allah" (Quran, 22:34)

According to Quran indicators of humbleness are:

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ٠٠٣٥

“whose hearts shiver whenever Allah is mentioned, who patiently bear whatever affliction comes to them, who establish Prayer, and who spend (for good purposes) out of what We have provided them” (Quran, 22:35). Maududi (2013, p.205) has defined mukhbitin, the humble person, “it includes those who (1) give up pride, arrogance and adopt humility before Allah (2) surrender themselves to His services and slavery, and (3) accept His decrees sincerely” so humbleness of character show indicators of humility, service and sincerity

2.9.2 Second Concise Definition of Moral Development

The moral development in sense of Tazkiyah is defined as the process of moral training of the students to achieve a specific moral standard of Quran and Sunnah. In Quran and Traditions of Prophet Muhammad (ﷺ) the word Tazkiyah is used for moral development. The components of Tazkiyah are purification of intensions, self-accountability, repentance and remembrance of Allah (Azra, 2004). The remembrance of Allah is defined by

Maududi (2007), according to the essence of Quran and Sunnah, as the relationship with Allah. Any person who, fear from Allah openly or in loneliness in all walks of his life, trust in Allah instead of material resources, make people angry for the sake of Allah, has a real relationship of submissiveness to Allah. So the moral development, according to Islamic philosophy of moral development, is to train the people for behavior of submissiveness to Allah. Allah demands such submissiveness in the words of Quran says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say, indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds” (Quran, 6:162). Purification of soul (Tazkiyah) is the certain source of eternal success Quran maintains:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۙ

“He who purifies it will prosper” (Quran, 91:9). According to the holy Quran, the aim of sending the Messenger of Allah was to purify the soul of believers by teaching them book and the wisdom

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ

“O Lord, raise up from among them a Messenger who shall recite Your Revelations to them and teach them the Book and Wisdom and purify their lives” (Quran, 2:129) Moral development can be defined by the word ‘Muttaqeen’. Rāghib (2000, p.575) says that “the meaning of the word *wa-qa-ya* is to protect something against everything which may damage it and taqwā means to put the soul under protection against whatever threatens it. However, sometimes according to the rule of using the cause instead of the effect and vice versa, the words fear and taqwā are used interchangeably. In religious law, taqwā means

keeping one's self from whatever leads him to commit sins so that he refrains from prohibited acts.”

According to Maududi (2011; Shah Waliullah, 2010) Taqwa is the way of thought and actions of life in which a person passes his life keeping in mind that (1) he is answerable to a Lord who knows seen and unseen for whole of his life career in this world, (2) life in this world is a small portion of ultimate human life in the hereafter and the advantages and disadvantages of this stage are momentary and deceiving facts so he laid foundation of his decisions on the losses and gains and the results expected to appear in the hereafter, (3) spirituality and morality is preferable over materialism, (4) there is a supreme moral law which must be obeyed without amendment according to his needs and interests. Some other features of Muttaqeen are discussed in the Holy Quran:

1. They avoid violating the terms of a treaty Quran Says: “excepting those mushriks with whom you made treaties. and who afterwards did not violate these in the least nor did they give help to anyone against you; so you also should observe the treaties with such people in accordance with their terms, for Allah loves the pious people.” (Quran, 9:4). It is a good feature of those who fear Allah that they observe the terms of a treaty even with polytheists if they observe the terms of the treaty Quran has ordered Holy Prophet (ﷺ) “so long as they behave rightly with you, you also should behave rightly with them, for Allah loves the righteous people.” (Quran, 9:7)

فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ٠٠٧

2. They fulfil their covenant Quran has maintained this feature in these words: “But Allah loves only those who fulfil their covenant and fear Allah. Truly Allah loves the God-fearing.” (Quran, 3:76).

3. They do good deeds. Quran says: “Whatever good they do shall not go unappreciated, and Allah fully knows those who are pious” (Quran, 3:115)

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا بِهِ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

4. They struggle to win the forgiveness of the Lord and his paradise. Quran has appreciated this feature of those who fear Allah and says: And hasten to the for-giveness of your Lord and to a Paradise as vast as the heavens and the earth, prepared for the God-fearing.” (Quran, 3:133)

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ۝١٣٣

5. They never demand exemption from Jihad Quran says: “For; those, who believe in Allah and the Last Day, will never ask you to exempt them from doing Jihad with their possessions and their persons: Allah knows well those who fear Him.” (Quran, 9:44)

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ۝٤٤

6. They show firm and stern behavior with hypocrites. According to Quran, the hypocrites are declared as disbelievers so the lenient behavior with them is considered against the Taqwa by Allah. Quran says: “O Believers, fight with these disbelievers who are near you, and they should find you firm and stern: and know that Allah is with the Godfearing.” (Quran, 9:123)

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً ۗ وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Maududi (2013, Vol-2, p.254) has commented on this feature of Muttaqeen in these words:

This warning has two-fold meanings, and both are implied here. First, if you show any eniency towards them because of your personal or family or economic connections with them, you should know that such a thing shall be against ‘the fear of God’, for the fear of God and the friendly relations with the enemies of Allah are contradictory things.

7. They practice fortitude and show patience during the conflict of right and wrong. Quran highlights this feature of Muttaqeen “We reveal to you these accounts of matters that are beyond the reach of human perception. Neither you nor your people knew about them before this. Be, then, patient. Surely, the good end is for the God-fearing.” (Quran, 11:49)

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا ۖ فَاصْبِرْ ۗ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

8. They accept and obey all commands of Allah revealed by Him in the form of Quran and Sunnah. This behavior is discussed in this verse of Quran “And when the God-fearing are asked: "What has your Lord revealed?" they answer: "Something excellent!" Good fortune in this world awaits those who do good; and certainly, the abode of the Hereafter is even better for them. How excellent is the abode of the God-fearing?” (Quran, 16:30)

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۖ قَالُوا خَيْرٌ ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَ لَدَارُ الْآخِرَةِ خَيْرٌ ۗ وَ لَنِعْمَ دَارُ الْمُتَّقِينَ ۗ

The term Taqwa has been defined by Holy Prophet (PBUH) by describing the most obvious practical indicators of human character in the words of Holy Prophet (ﷺ) “Abu Hurairah narrated that the Messenger (ﷺ) of Allah said: the Muslim is the brother to the Muslim, he does not cheat him, lie to him, nor deceive him. All of the Muslim is unlawful to another Muslim: His honor, his wealth, and his blood. At Taqwa is here. It is enough evil for a man that he belittles his Brother Muslim.” (At-Tirmidhi, 2007, p. 42). The Messenger (ﷺ) of Allah pointed to His chest to describe that the real Taqwa in the perception of Allah is in the heart of a person, and this real Taqwa has following moral characteristics: (1) brotherhood (2) avoid cheating (3) Avoid telling a lie (truthfulness) (4) avoid deception (5) keep wealth, honor and blood of Muslims unlawful.

2.9.3 Third Concise Definition of Moral Development

The moral development has also defined by the comprehensive term of Ebadur Rahman in Quran. According to Quran the moral development is the process of training the individuals to be Ebadur Rahman. The indicators of the morality of Ebadur Rahman is described explicitly in the Surah Furqan in these words “The (true) servants of the Merciful are those who walk humbly on the earth who, when the ignorant people behave insolently towards them, they say, “Peace to you”.

who pass their nights in prostrating themselves and standing before their Lord? who pray, "Our Lord, save us from the torment of Hell, because its torment is killing. it is an evil abode and an evil resting place. who, when they spend, are neither extravagant nor miserly but keep the golden mean between the two (extremes)? who do not invoke any god but Allah nor kill a soul, which Allah has forbidden, unjustly, nor commit adultery? -He who does this shall be punished for his sin.

and his torment shall be doubled on the Day of Resurrection, and he shall abide in a state of ignominy. except the one who may have repented (after those sins) and have believed and done righteous deeds, for then Allah will change his evil deeds into good deeds, and He is very Forgiving and Merciful. In fact, the one who repents and does righteous deeds, return to Allah with accepted repentance. (And the servants of the Merciful are those:) who do not bear witness to falsehood and who; if they have ever to pass by what is vain, pass by like dignified people. who do not behave like the blind and the deaf, when the Revelations of their O' Lord are recited to them for admonition? who pray, Our Lord, bless us with wives and children, who may be the comfort of our eyes, and make us leaders of the righteous.” (Quran, 25:63-73)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلَدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا بِاللَّغْوِ كَرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

The characteristic indicators of Ebadur Rahman (Maududi, 2013) are

1. Gentleness and Humility which can be perceived from the gait of the person. This is because the gait is the best indicator of the character of a person. Actually, the gait of a person is the reflection of his thoughts and mind set so the gait of a tyrant and a humble person is obviously different (Maududi, 2013).
2. Not any sign of vengeance: they avoid the ignorant and never tangle up with them in their absurd and rude behaviors. This characteristic of true believers is also described in Surah Al Qasas verse 55 which says “and when they hear any vain talk, they turn away from it, saying: We have our deeds and you have your deeds. Peace be to you. We do not desire to act like the ignorant.” (Quran, 28:55)
3. Worship Allah: they worship Allah in the late night in order to beg forgiveness.
4. Adaptation to the “golden mean” principle in their expenditures: they avoid the extremes of extravagance and misery.

According to Islam, Extravagance is: (1) to spend even the smallest amount of money in unlawful ways, (2) to go beyond one’s own resources in expenditures even in lawful ways, or to spend money for one’s own pleasure, and (3) to spend money in the righteous way not for the sake of Allah but for mere show. On the other hand, one is miserly if one does

not spend money for one's own needs and requirements and those of one's family in accordance with one's resources, or one does not spend money for good work (Maududi, 2013; Islahi, 1997).

5. Avoid Shirk, murder and adultery

Keeping in mind these indicators of true servant of merciful Allah (Ebadur Rahman). Their moral development can be defined in terms of Ebadur Rahman so as to produce person of gentle and humble character who follow principles of Tauheed, golden mean, sincere worship and hopefulness for His pardon, and who avoid shirk, ignorance, arrogance, misery, murder and adultery.

2.9.4 Fourth Concise Definition of Moral Development

Morality of Al Muflihoon: This term Al Mufliheen defines the moral development of man with respect to outcomes of human activities in this world. According to Quran and Sunnah, the ultimate outcomes of human activities will appear in the hereafter to clarify that what way of life was moral and what way of life was immoral. Quran says that the way of life will be declared as successful way of life which is characterized by features of true believers. The features of true believers according to Quran (23:2-9) are: those who, in their Prayers, humble themselves, who avoid whatever is vain and frivolous, who observe Zakah, who strictly guard their private parts, who are true to their trusts and their covenants, and who guard their Prayers.

2.9.5 Final Definition of Moral Development

Moral development can be defined with respect to success and failure in the hereafter. The set of thoughts and overt behaviors that become basis of eternal success of a person in the

hereafter is a good moral character and a set of thoughts and actions that result in eternal failure in the Day of Judgement is bad moral character.

2.10. DEFINITIONS OF MORAL DEVELOPMENT BY ANTHROPOLOGISTS

Taylor and Halstead (2000) (as cited in National framework for value education in Australian Schools, 2003 p. 8) have defined the moral values as “the principles and fundamental convictions which act as general guide for behavior, the standards by which particular actions are judged as good or desirable”

Hill (2004) has defined that the moral values are the standards which give meanings to our lives and set our priorities in the life to act accordingly. National framework for value education in Australian Schools (Training, 2003 p. 8) has defined the moral development in these words “any explicit and/or implicit school-based activity that promotes student knowledge and understanding of values, and which develops the skills and dispositions of students, so they that enact particular values as individuals and members of the wider community.”

Normative Definition of Morality: Bernard (2005) has explained that the morality is considered as a public system which works as a guide to behavior of individuals of a society. According to him, this public system must be known to everyone who accepts it as a guide to conduct. This public system tells the individuals what is prohibited, required, encouraged, and allowed. This public system is rational for all persons who have accepted it as a guide to conduct and has subjected himself to be judged by it. Bernard (2005, p.10) said that “any adequate definition of morality must include these two features- that is, (1) everyone who is subject to moral judgment must know what morality requires, prohibits,

encourages, and allows, and (2) it is not irrational for any of them to use morality as a guide for their own conduct.” (Bernard, 2005, p. 13) Bernard has framed a definition by using above features of morality “Morality is an informal public system applied to all rational persons, governing behavior that affects others, and includes what are commonly known as the moral rules, ideals, virtues and has the lessening of evil or harm as it goes on.

2.11 MORAL DEVELOPMENT STRATEGIES OF PAKISTANI UNIVERSITIES STUDENTS

Islamic republic of Pakistan is a country based and founded on Islamic ideology of life. The constitution of Pakistan was formulated to materialize the fundamental aim of this country which was in the words of its founder, Muhammad Ali Jinnah, to establish a practical laboratory to experiment Islamic principles in it. Present form of constitution of Islamic republic of Pakistan contains provisions in article 31 for Islamic ways of life article 37 for eradication of social evils from the country and article 38 for the promotion of social wellbeing of the people of Pakistan. The formal education system has a role as a vector for transmission of moral values, attitudes and skills, as an agent of creation of social cohesion and social justice (Essays, 2013; Khan, 2016; Vogel, 2011). This section of study is aimed at analyzing the educational practices of the universities in Pakistan to see what the contribution of these institutions is in fulfilling the aims of education as mentioned in the constitution of Islamic Republic of Pakistan. For this purpose, the researcher would analyze missions, visions and program structure (curriculum) and evaluation systems of these universities. The source of the data was the websites and prospectuses of these universities. The scope of this analysis was limited to the universities included in the population of this research project.

MISSION: To optimize integration and Islamization of the contemporary knowledge and human thought in international perspective through established institutions and academic endeavors to achieve excellence in all branches of knowledge (IIUI)

VISION: To provide every opportunity for an all-round and harmonious development of individuals and society and reconstruction of human thought in all its forms on the foundations of Islam to encourage and promote education, training the research in Islamic learning, social, natural, applied and communication sciences and other branches of learning to ensure the Muslim Ummah's ideological, moral, intellectual, social, economic and technological development in accordance with the values, ideals, principles and norms of Islam (IIUI)

MISSION: Establishment of State-of-the-Art Educational Institutions with a Focus on Inculcating Islamic Ethical Values (RIU)

VISION: Excel in development of a holistic value-based research, education and training programs. Establish at national and international levels, state of the art educational, research, training institutions, in line with international best practices, with integration of universal Islamic values and Pakistan Ideology, to produce dynamic human beings. Develop and implement educational strategies, problems based academic programs, teaching material, report, surveys and research material to enhance the quality of education and training in various disciplines in higher education (RIU)

Play leadership role at national and international levels in systematic reforms (Islah), transformation (Tazkiyah), creation of tolerance and forbearance (Sabr, Istiqamah) and innovative solutions (Ijtihad) for social change. Establish model institutions particularly in holistic health care, to improve quality of life of the needy in society

NATURE OF THE STRATEGY: The moral development strategy of Riphah International University is an explicit moral development strategy. Because courses for value education in all study programs, are designed to promote value education e.g. Hu-401 Islamic ethical principles is design for B.Sc. Engineering (RIU).

The other universities included in the population of the study were Bahria University, Islamabad, Federal Urdu University, Islamabad, National University of Modern Languages, Islamabad, Quaid-i-Azam University Islamabad, Foundation University, Islamabad, Fatima Jinnah Women University, Rawalpindi, The University of Lahore, Islamabad Campus, Preston University, Islamabad. All these universities have displayed the mission statements and vision on their Websites. In these statements, there is a brief description of moral values and urge for high standard of morality but the strategy for how to achieve this high standard of morality is implicit

The second chapter has covered the concepts of moral development in the light of Quran and Sunnah. It has covered the moral philosophy of Islam in the Quran. It has also covered the moral teaching of Holy Prophet (ﷺ) narrated in Bukhari, Muslim, Ibne Maja and Al-Termidhi to highlight the foundation principles for developing a moral development strategy and to search moral values desired by Allah and His Rasool (ﷺ). It has also covered the views and theories of social scientists of the modern era.

2.12 ROLE OF TEACHERS IN MORAL DEVELOPMENT

If values are included in an explicit moral development strategy in a formal curriculum, it is necessary to decide who is responsible to teach intended moral values (Titus, 1994). Studies has reported insufficient teacher preparations to teach values (Halstead & Taylor, 2000; Johnson, 2002; Williams, 2000). Stephenson (2000) observes future teachers are

not ready to work as value educators because they are not clear about value identification and philosophical background of values.

Powney and Schlepp (1996) concluded from his study in Scottish primary schools that teachers apply role modelling other informal approaches to foster values in their classrooms and there is no concern to evaluate achievement of moral outcomes. Johnson (2002) has presented a value education approach called as metacognitive-affective approach. He argues in this approach that the teachers must understand that how values, attitudes and beliefs developed and how they might be changed.

Veugelers (2010) highlighted the need of clear difference between the values that guide teaching practices adopted in his classroom and the values that he intended to teach. According to him a good value educator must have clear concept of these two types of values. This argument is supported and further extended Brady (2011) cited Rogers (1969) and Freire (1998) in his study where he presented lists of values for teaching practices of a teacher and value education. According to him the value that inform teaching are realness, prizing and trust, empathic understanding, active person, humility, lovingness, courage, tolerance, decisiveness, patience and joyful. The values that I inform value education are warmness and supportive and tolerance to student opinions.

Other studies emphasized on the understanding of the process of value development and methods of value education to be included in teacher training programs (Stephenson, 2000; Botalova et al, 2016). It is observed that presently the scope of value education in teacher training program in specially in higher education institutions is limited. It is suggested to develop professional ethical base for teaching profession for effective value education system (Lovat, 2009; Lings et al, 1998; Radha, 2016).

2.13 APPROACHES TO VALUE EDUCATION

An approach to value education reflects its views of human nature and its assumptions about teaching and learning. In recent educational research literature debates on value education have focused two contrasting approaches to value education namely prescriptive approach and descriptive approach. The prescriptive approach concentrates on inculcation of certain pre-defined specific values whereas the descriptive approach emphasized on development of moral reasoning and critical thinking (Foster & Masters, 2002; Lee, 2001; Principe & Hellweg, 2002; Lovat, 2009).

2.13.1 Prescriptive Approach to Moral Development

This approach is also called as character education and it support instilling of selected values by direct instruction in educational institution (Deroche & Williams 1998). Advocates of character education believed in identification of set of certain universal common values and place emphasis on motivating students to behave in accordance with the intended moral values (Halstead & Taylor, 2000). They defined the moral development as a systematic program of a school to modify the behavior of students according to the given set of moral standards (Lockwood, 1997).

The supporters of this approach to moral development suggest structured lessons to describe the character development concepts and reinforcement of these concepts by rewards to shape up the appropriate behavior (Aspin, 2012)

The opponent of character education approach argue that the inculcation of values focusses on training individuals for readymade personality traits through direct instruction programs in school. It will reduce the ability of the students to construct meaning make

decisions freely for how to live their life and accepting ready-made truths for them will undermine their personality (Lockwood, 1997; Molnar, 1997).

There is another argument against character education approach that it depends upon selected set of values and desired behavioral outcomes. But the researchers have questioned the connection between learning of values and resultant behavior. According to Lockwood (1993) there is lack research-based evidence of relationship between learning of values and overt behavior of an individual. Lemming (1993) has reported after his detailed inquiry of character education that there is no positive effect of teacher's efforts to inculcate moral values on the outcome behavior of students. Lovat (2009) has observed that there is lack of knowledge that support character education planners.

2.13.2 Descriptive Approach to Moral Development

This approach is also called as cognitive development approach. The cognitive development theorists believed in development of moral reasoning to promote moral values. They argued that change in mind set (schema) is important because overt behavior is the reflection of one's underlying scheme of thoughts in the mind. Jean Piaget and Kohlberg are prominent theorist of this approach. They have defined morality in terms of equal and justified human rights and human prosperity that can be fostered by discussing moral dilemmas (Foster & Masters 2002; Prencipe & Helwig, 2002; Brady, 2011).

According to Huitt (2004) cognitive approach of value education has two sub-categories called role-playing approach and moral development approach. In role-playing approach, a spontaneous problem situation is presented before the selected role players. They are sensitized about feelings of one another. During the accustomed activity one of them step

outside his scripted role and the other has to improvise to adopt the role of other person. In this way they become less egocentric and have insight into themselves and others.

Brady (2011) has identified six steps of role-playing approach of moral development. These steps are solution confrontation, briefing, role-playing, debriefing, reflection and enactment. The tasks to be performed by teacher in this approach are the control of egocentrism, demonstrating sensitivity, practicing tolerance, observing neutrality, scaffolding, encouraging, promoting supportive context and sustaining relationship.

The other sub-category of cognitive approach is the moral development approach put forth by Kohlberg. Kohlberg and other supporters of this school of thought emphasize on the development of moral reasoning or moral judgement by exploration of moral dilemmas. They believe that moral reasoning develops in systematic way and passes through pre-conventional, conventional and post-conventional consecutive levels. This stage theory was based on initial work of Jean Piaget, Erikson. The proponents of this theory view the human as an active initiator and reactor within the context of his or her environment. The actions of a person are under control of his or her feelings, thoughts and previous experiences in the life (Huitt, 2004; Brady, 2011)

According to Swaner (2005) and Xaingdong (2014) the inculcation approach and moral development approach both share common assumption that the values are based on cognitive scheme of individuals, but advocates of moral development approach differ in considering the relative nature of values to the environment. Gilligan (1982) opposed the Kohlberg's principle of justice and said the women make decisions by the principle of Care rather than on principle of justice. He proposed females are more likely to decide moral dilemmas by win-win approach. According to Gilligan (1982) the morality of

females passes through orientation to self, morality of care and morality of non-violence sequential and consecutive stages.

2.13.3 Inculcation Approach to Value Education

This approach of value education is closely related with descriptive approach and believe in common values system that transcends across the nations. These common values are agreed upon values. The responsibility of educational institutions and teachers is to instill in personal value system of the students (Brady, 2011). Huitt (2004) has suggested methods of modeling, positive and negative reinforcement, games and simulations role-playing for training students to reflect certain selected shared values in their behaviors.

2.13.4 Value Clarification Approach

In this approach the students are directed to examine their behaviors by using rational thinking and emotional awareness in the process of self-actualization. The procedural techniques of choices of alternatives, reflection on the consequences of selected alternative, prizing, affirming and action the value clarification approach stems from initial ideas of Gordon Allport, Abraham Maslow and Carl Rogers and later the work of Rath, Harmin & Simpson became the base of this approach (Bray, Apsin, 2012; Sigarani, 2016; Xiandong, 2014).

According to Huitt (2004) and Radha (2016) students are involved in an interaction between society and environment to make their free choice to react the situations. The educators use group discussions; group work, hypothetical; contrived and real dilemmas; rank orders and forced choices; sensitivity and listening techniques; songs and artwork; games and simulations self-analysis worksheets.

2.14 VALUE EDUCATION DEVELOPMENTS IN OVERSEAS

It would be observed that discussions about values education have become more important in the educational discussions in the past decade. Values education have discussed both in the UK and the USA (Taylor 2002). It is required now a day that a legislative will be made by Office for Standards of Education in Schools (OFSTED) especially on the spiritual, moral, social, and cultural development of pupils. The mandatory objectives of schools are now required to prescribe related to the development of values education. It is also mandatory that institutions dominate their mission statement, aims and outcomes in relation to the development of values (Elliott 1994; Taylor 2000). The educational policy has generated the discussion about development of spiritual, moral, social, and cultural values and the publication of various documents for the promotion of moral values in schools (Taylor 2000). There were made brief discussion of Values in Education on the different National Forum which was discussed above aspects to identify ‘a non-negotiable core of moral values’ that means all the public schools endorsed it (Beck 1998). The research work done on these aspects made as final outcomes as below for the National Curriculum.

2.14.1 Value Education in England

The narrated values are not comprehensive. They have lacked by different values like religious beliefs, principles or teachings. These values diverted to another source which is commonly held values. All the statements about these values proved that it would not be the only values as taught in schools. There were no arguments about it that all schools should be confined themselves to these values. • The agreement of these values as narrated below is exist with the disagreement on their sources. Many of them believed the ultimate reality and source of value on God, and also believed that individuals are accountable in

front of God for one's actions; human natures are the source of values that exhibit, and it belongs to the individuals' accountable consciousness. These values are consistent with those individuals' views on the prescribed source of values. • So, these values are compatible with different individuals for applications of these values. It is up to the schools to decide and implementing the reflective values and expands its range with the wider community for the interpretation and application.

- The different levels of the values may not focus and given priority for such type of necessary preference. Such type of ordering values reflects the belief of other developmental values which was in the context of the self-proceeds. • These ordering values are basic values which were related to unexceptional appearance. These values have some type of demand and this demanding nature belongs to our collective failure demonstrated as consistently to live up to them, while the moral challenge acting as a practice for them. • Institutions like schools and learners can have views that it was the responsibility of society about general agreement of values. Therefore, the learners, students and teachers have confidence and expected from society for support of these values and they encouraged the society in this manner.

2.14.2 Value Education in USA and Australia

In the United States of America, the responsibility of public education is the individual states and they have their own policies and programs while the federal state has authority to make certain legislation in the education (Purpel 1998). The central government has made to manage the grants for education to make character education programs by the Department of Education (DeRoche& Williams 1998; Robinson et al 2000). Robinson, Jones, and Hayes (2000) stated that in United States approximately fifteen states managed

character education programs which are taught in different states schools. Deroche and Williams (1998) described these programs as under: Many programs on character values education are developed by different states as well as central governments and promoted in the school levels of states education. These are also managed by different organization throughout the world. These organizations are well known, and some NGO's are not well known but support the programs.

The Living Values: A Character Value Educational Program started in 1995 by the Brahma Kumaris to celebrate and promote the program of 50th anniversary of the United Nations. This pilot program was launched in 1997 and is supported by various organizations including the UNESCO in collaboration of the Education Cluster of UNICEF and this program is now being run and implemented in 67 other countries and at least 4,000 cities (Living Values Education 2002). Related to this the 1st LVEP teachers training program start at Australia in 1999 (Lovat et al 2002; Thomson, 2013). Continuing to this different researcher start their research and a team of researchers belongs to the University of Newcastle started to assess the effects of the Living Values program on the learners' attitudes, values, and behaviors of age 5- and 6-years primary school students. After this research it was awarded the 1st formal and impartial assessment/evaluation of this program and it is narrated that many international co-coordinators of this program have showed interest in it (Lovat et al 2002; Thomson, 2013).

In North America, there is a program launched in 1991 and same as in some different schools of Australia about the Virtues Project (Popov & Popov 1995 cited in Gore 1998) and this was supported by the Baha'i a religion base values that claims to embrace all faiths. This program is known as world's religions distilled who was promote a set of

virtues. This project has many purposeful life-skill strategies for individuals. This project promotes and develops strong moral character in individuals. This project helps school communities to build a climate of safety and caring' (Virtues Project 2001). About this project, Chief Education Officer (Human Society and Its Environment), John Gore, who was the member of the NSW Department of Education (1998), stated that it was warn to the community and their schools that this project was introduced particularly for the fundamental principles of religious persuasion into schools. He comments that:

The existence of values should heighten the response of education systems. The main theme of this is to develop and appropriate construction of policy for school values, the learners of the schools and related communities have responsibility to teach the values. This policy shows the right path to make framework for taking initiatives on the values (Gore 1998, p 5).

Snook (2000) narrated in his research that human life and human existence made the base of all moral values in a given society and all schools of such society have deep relation with these matters. So, on the base of these circumstances the explicit teaching of values education or morality has been avoided in New Zealand. He recommended that individuals especially youngster must be taught 'biased and political' clear cut values which everyone shares' (Snook 2000, p 1). Besides this, he suggested that values education have rooted from ideological, political, and other societal influences, which developed and promoted such type of values through education policy and programs (Davies 2000; Beck 1998; Purpel 1997; Gleeson 2018). Beck (1998) recommended that the curriculum must be developed with the interest of society and community to support the educational values.

2.15 THE STATEMENT OF VALUES

Values for oneself as a human being increase the capacity of spiritual, moral, intellectual and physical growth and development. On the basis of such type of values, we should:

- generate understanding about our own positive characters, strengths and weaknesses;
- develop self-respect and self-discipline;
- understand the clear and contextual meaning of our lives and decided about our values as used in our daily life and lives;
- understand responsibilities as use of our talents, rights and life opportunities;
- face and strive for wisdom and understanding of our knowledge;
- develop and understand our responsibilities in our own lives.

Relationships are other values which are count for their self, it is not means that what are the values which are ones have or what they can do with these values for us. We valued relationships as the basic development of values that fulfill ourselves and others and for the good of the community. Based on these fundamental values, we should:

- respect others, including children;
- always care for others and think well for others
- always show others that they have well valued;
- with good values earn loyalty, trust and confidence;
- Work cooperatively with others in respect of values;
- Always respect the privacy and property of others;
- resolve disputes peacefully with wisdom.

Every society has common values like truth, freedom, justice, human rights, the rule of law and collective effort. These are the common values used in community and society.

In specific aspects we valued our all family members as sources of love and support and valued and support on the basis of a society, through this people cared for others. On the basis of these indeed values, we should: always develop a responsible behavior in individual as citizens, take a responsible action against such values which is harmful to

individuals or communities, support to others as well as families and relatives for children caring behavior as dependents, promote the institutions of marriage and supporting them, develop the loving behavior for others especially for children to promote loving society, always help people to develop the integrity and passing the law and legal processes, always respect the rule of law himself and promote to encourage others for this, respect religious diversity of others and cultural diversity as well, Sense promote of opportunities for all, help and support those who cannot sustained themselves, help to promote participation of the individuals in the communities through democratic style, contribute himself and promote contribution others for the benefit of economic and cultural resources and every individuals life either public or private fill of truth, integrity, honesty and goodwill priorities. (Thomson, 2013; Gleeson, 2018)

The next is the environment as we value the environment with the living style of human beings in natural and shaped by humanity. It was focused based on life and sources of wonder and inspiration. On the basis of these values, we should:

knowing your responsibility for developing sustainable environment and to maintain it for future generations, deal the community places according to the nature, understand the responsibilities for other community members, ensured that community development can be promoted, kept balance in your nature and preserve your diversity in nature, aesthetics areas of values and interest for future generations be developed. (Brady, 2011)

CHAPTER 3

METHODOLOGY

3.1 RESEARCH DESIGN

The literature reviewed in chapter two has convinced the researcher that the phenomenon moral of development is highly affected by thoughts and visions of the nations and the people. It is also under influence of religious thoughts. Islam is a complete code life for whole humanity (Quran, 5:3). And Islam has a unique approach for moral development. In this scenario, the researcher was convinced to apply this research design because it is guided by a theoretical lens. The detail and rationale of this design is given below.

The study has applied the mixed method approach of investigation. The mixed method has six types (Creswell, 2009), namely Sequential explanatory design, Sequential exploratory, Sequential transformative, concurrent triangulation design, concurrent nested design concurrent transformative Design. Out of these six types, Sequential transformative mixed methods design has been applied to investigate this problem of the study. According to Creswell (2009), the basic logic for the application of mixed methods design in a research study is the collection of diverse data that best provides an understanding of the research problem. The mixed method design is defined by many famous writers of research methodology. Some definitions are given to highlight the salient features of the mixed methods research design.

Creswell (2002) says that the mixed method involves the collection and analysis of both qualitative and quantitative data and mixing of the data to interpret it at some stage

of study. Tasha Kori & Teddlie (2008) defines the mixed methods as an approach of inquiry which is the product of pragmatist paradigm to combine the qualitative and quantitative methods within different stages of one research study.

Rationale of applying Mixed Methods Research Design in this study is given below:

1. According to Frechling (2002) it allows the examination of the same phenomenon in different ways to increase the validity of the findings. It uses better data collection instruments. It uses multiple data collecting instruments to increase the worth of the findings (Gay, 2009). It provides greater understanding of the results. It satisfies needs and interests of all stakeholders.
2. Application of Mixed Methods research design to investigate a problem is complex and expensive process, but its benefits are more important because it allows the researcher to build on strengths of each of qualitative and quantitative data collection and minimize the weaknesses of any single approach (Freckling, J. 2002). The problem under investigation in this study is moral and social. The collection of data to find causes of current moral degradation of the students is only possible by collecting the diverse views of all the stakeholders. Qualitative phase of the study was used to meet this end. But it has certain weaknesses such as the researcher biases (Creswell, 2009), softness of subjective data and less predictive power of qualitative data (Fredrick, 2012). The quantitative phase was used to eliminate above mentioned weaknesses of the study (Creswell & Plano Clark, 2007).
3. The application of the mixed methods was based on the logic that “the whole is greater than the sum of its parts” (Green, 1997b, p. 13).
4. Application of mixed method has created synergistic research project (Hesse-Biber,1997b)

3.2 RATIONALE OF SEQUENTIAL TRANSFORMATIVE RESEARCH DESIGN

Terrell (2011) defines the sequential transformative strategy that as a research methodology in which there are two distinct data collection phases and either type can be collected first. Priority can be given to either or both data types. Data are integrated during interpretation. A theoretical perspective such as advocacy, a specific ideology or a conceptual framework guides the study. The perspective is more important in guiding the study than the two types of data collection. The primary purpose of sequential transformative research is to “employ the methods that will best serve the theoretical perspective of the researcher (it) may be able to give voice to diverse perspectives, to better advocate for participants or to better understand a phenomenon or process that is changing because of being studied” (Creswell, 2003, p. 216)

Sequential transformative strategy was applied for this study because it permits the researcher:

1. To use a theoretical perspective to guide the study. The theoretical perspective is placed in the introduction section of the report. It shaped the directional research questions aimed at exploring the problem under investigation
2. To use either method in first phase of the study and weightage can be given to either or distributed evenly to both qualitative and quantitative phases. Prime importance is given to the ideology, not to the type of data
3. To avail facility of implementation, description and sharing of results.
4. In the words Greene, the strength of this research design is that it is value-based and ideological (Greene, 2007)

3.2.1 Justification of Using Sequential Transformative Design

The sequential transformative strategy was used in this study because of the following

reasons:

1. This research project is guided by philosophical perspective of Quran and Sunnah as it is clear from the title of this study. Terrell (2011) has supported this and said that whenever a theoretical perspective such as advocacy, a specific ideology or a conceptual framework guides the study and the perspective is more important in building the study than the two types of data collection, the best strategy match is the sequential transformative mixed methods. This methodology best suits the purpose and the objectives of the study. Creswell (2009) has also suggested the use of sequential transformative mixed methods for the studies driven by theoretical perspectives to better understand a phenomenon.
2. The research problem is addressing the causes of existing morality. It has a variety of causes and many dimensions, so it is a logical decision to collect all types of views about the problem under investigation. This is possible only by applying qualitative method of inquiry because it will supply full array of views of all stakeholders. The qualitative method is based on constructivism and uses inductive reasoning (Angell & Lisa Townsend, 2011) to identify the themes to best address the problem under investigation. It was crucial to scrutinize the diverse Qualitative data viewing through the specific lens of Quran and Sunnah

Conceptual Model of Sequential Transformative Mixed Methods Research Design

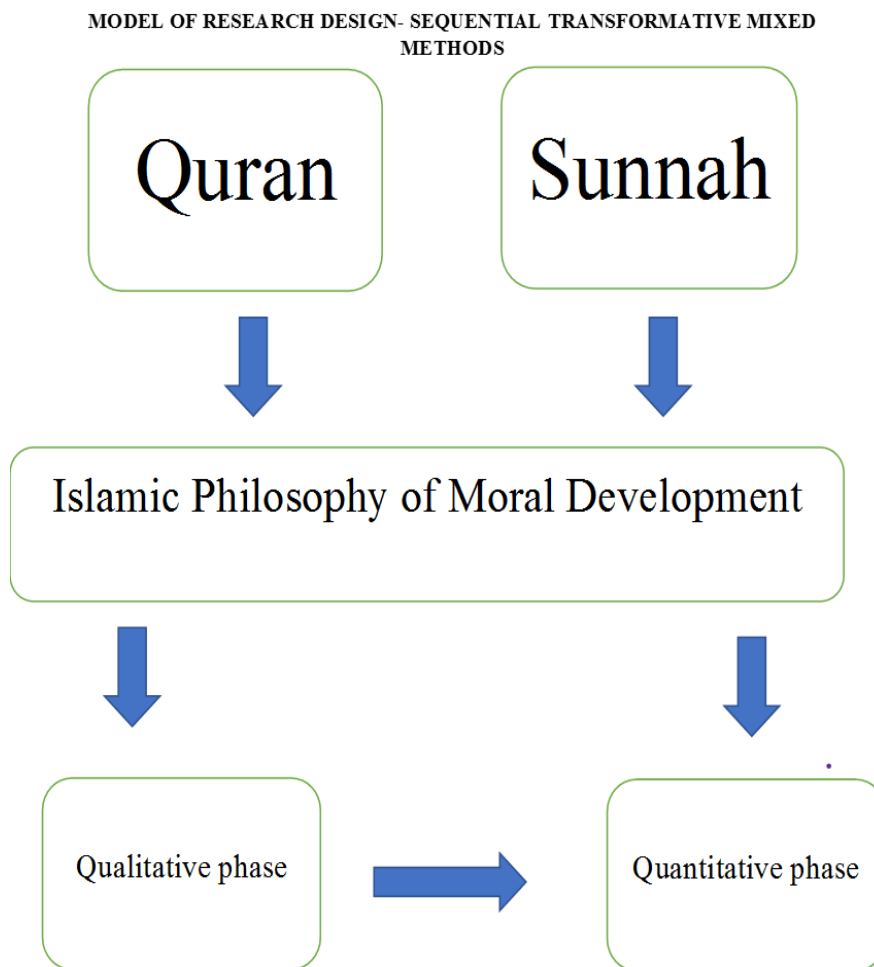


Figure 3.1 Sequential Transformative Designs Source: adapted from Creswell et al. (2003).

The study was comprised of two stages i.e. first qualitative and second quantitative.

3.3. QUALITATIVE PHASE

Qualitative research is defined by Creswell (2009) as a mean for exploring and understanding the meanings individuals or groups ascribe to a social or human problem.

The process of research involves emerging questions and procedures; collecting data in

participants' setting; analyzing the data inductively, building from particular to general themes; and making interpretations of the data of the meaning of the data. Gay (2009) defines the qualitative research as the collection, analysis, and interpretation of comprehensive narrative and visual data to gain insight into a phenomenon of interest

3.4. POPULATION

The population of the study was all teachers and students of general Universities of Twin cities i.e. Islamabad and Rawalpindi. The structure of the population is given in table 3.1

Table: 3.1

The list of the universities of twin cities (Islamabad, Rawalpindi)

S. No.	Name of the Universities	No. of Students	No. of Teachers
1	Bahria University, Islamabad	10744	468
2	Federal Urdu University, Islamabad	14761	422
3	International Islamic University Islamabad	19532	500
4	National University of Modern Languages, Islamabad	14194	513
5	Quaid-i-Azam University Islamabad	7194	251
6	Foundation University, Islamabad	3902	236
7	Riphah International University Islamabad	3325	518
8	Fatima Jinnah Women University Rawalpindi	4808	162
9	The University of Lahore, Islamabad Campus	4669	770
10	Preston University	4600	363
	Total	87729	4203

Source:

<http://www.hec.gov.pk/english/universities/Pages/AJK/UniversitiesStatistics.aspx>

retrieved on 15-05-2015

3.5 SAMPLING FOR QUALITATIVE PHASE

The selection of the participants, that is the subjects for data source, was done by

selecting samples out of defined population. The sample for the first qualitative phase was selected by snowball technique. The sample was selected on the basis of their characteristics which are:

Teachers and students of Iqbaliat, Teachers and students of Islamiat, Teachers and students of Philosophy, Teachers and students of Education, Teachers and students of Psychology

The sample size was theoretical. In theoretical sampling, the data collection continues until sufficient data have been collected to satisfy the objectives and answer the research questions. In this case, representativeness of the sample does not matter (Gay, 2009; Creswell, 2009), only the question of allowing the theory to emerge matters (Cohen, 2007). Glaser and Straus (1967, p. 45) write that the theoretical sampling is “the process of data collection for generating theory whereby the analyst jointly collects, codes, and analyzes his data and decides what data to collect next and where to find them, in order to develop his theory as it emerges. This process of data collection is controlled by the emerging theory”.

There were two types of the participants i.e. the teachers and the students. 15 teachers were interviewed as the participants of this study. They were selected by snowball technique and thus were approached to take their consent.

Focus group interview was conducted to collect qualitative data from the student participants. There were two focus-groups, one from private sector universities comprised of eight participants and the other from public sector universities comprised of seven participants.

3.6 SAMPLING FOR QUANTITATIVE PHASE

There were two types of samples at the quantitative phase of the study. The sample one comprised of 150 teachers of the Universities. The researcher first obtained the list of

faculty members of all the universities in the population from the home websites of the respective universities. Then 150 teachers were selected by simple random sampling technique to constitute the sample. The sample two comprised 500 students of the universities in the population. The sampling technique applied for selecting sample of students was convenient sampling because of the following reasons. Firstly, the universities do not disclose the names of the students enrolled. Secondly, it was time consuming and expensive to personally visit all universities and departments to collect the names of the students enrolled. The researcher has managed to reduce one of the major disadvantages of convenient sampling in the way he visited different universities and approached the students in their classrooms by taking permission from HODs and respective teachers. The researcher first addressed for a few minutes to explain the nature and scope of the study and the importance of their participation in the study. Then the researcher invited volunteer participation to complete the questionnaire. The sample of the quantitative phase of the study should be representative of the population.

Table 3.2

Composition of the Sample for Quantitative Phase of the Study

Teacher Participants	150
Student participants	500
Total size of sample	650

3.6.1 Summary of Population and Samples

Phase of the study	Population		Size of Sample	
	Teachers	Students	Teachers	Students
Qualitative	3924	69045	15	15
Quantitative	4203	87729	150	500

3.7 INSTRUMENTS

Instruments used in the first qualitative phase and second quantitative of the study were given in the table 3.2 below:

Table: 3.3

Instruments for Data Collection

Sr. No.	Instrument	Source of Data	Objective
2	Focus-Group interview	Participant Students	1,2, 4-6
3	Semi-structured interview	Participant Teachers	1,2, 4-6
4	Questionnaires	Five-point Likert scale items for students and teachers to collect quantitative data	1-6

3.8 JUSTIFICATION OF INSTRUMENTS

Different instruments have their own characteristics and advantages for data collection. The characteristics and advantages that convinced the researcher to use these instruments in the study are mentioned here against each instrument.

Focus Group discussion (FGD): FGD, has many advantages for research as Adler (2011, p. 273) has defined FGD as “a type of group interview where participants converse with each other and have minimal interaction with a moderator” The characteristics and advantages of FGD according to Fontana and Frey (1994) are: firstly, participants share something common, structured and unstructured format can be used, less time consuming. Secondly, it is inexpensive, data rich, flexible, stimulating the participants to respond and recall adding cumulative and elaborative comments.

Interviews: Adler Clark (2011, p.228) defines the interview as “a data collection method in which respondents answer questions asked by an interviewer” and it is the

useful for collection of data about attitudes, beliefs, values, goals and expectations of the participants. According to Gay, L. R. (2009), the advantages of the interview are: firstly, it can collect inaccessible data. Secondly, it allows follow up questions to increase understanding of the phenomenon under study. Thirdly, it can gather in-depth data about the experiences and feelings of the participants, and it gives greater rate of response.

Questionnaires: The questionnaires are easy to deliver and are less time consuming. It is most suitable for applying statistical operations.

3.9 QUALITATIVE DATA COLLECTION

The Data Collection at the Qualitative Phase: At qualitative phase, data was collected by semi structured interview and focus group discussion. Semi structured interview was applied to collect data from the teacher participants. For this purpose, some basic questions were framed to serve the objectives of the study. Then there was a range of spontaneous questions which arose during course of interview. The participants were the university teachers. First interview was started from a teacher who was an expert educationist. The next participant was pointed out by the first participant and interviewing continued from next to next by snow ball technique. In this way, fifteen teachers were interviewed. Each participant was contacted personally by the researcher to get his/her consent for the interview. The interviews were conducted according to the appointments with participants. Each participant suggested two or more persons for the next destiny of the snowball. Only one proposed person refused to give consent because of his personal issues. All interviews were audio recorded by taking permission from participants.

Qualitative Data from the students was collected by FGD. For this purpose, two focus group sessions were arranged. One for the students of private universities and the other

for the students of public universities. The venue for the students from private universities was G-7 campus of Riphah International University, Islamabad. The specific 30 students were invited to participate voluntarily in FGD. Out of these 11 students have participated in FGD which included 5 females and 6 male students. The participants were briefed about the study and code of conduct of FGD. All discussion was audio recorded with permission. Similarly, the venue of FGD for the students from public sector universities was the Faculty of Social Sciences Islamic International University, Islamabad. The specific 30 students were invited to participate voluntarily in FGD. Out of these only 7 students participated in FGD. The participants were briefed about the study and code of conduct of FGD. All discussions were audio and video recorded with prior permission of the participants.

3.10 QUANTITATIVE DATA COLLECTION

The data at this stage was collected by self-developed five-point Likert scale questionnaire. The randomly (conveniently) selected participants of the study were approached for the consent. The questionnaires were posted through Pakistan post, e-mail and personal visits. There was one self-addressed and postage stamped envelope included in each post. The questionnaires were posted to 150 teacher respondents and 500 student respondents. There was 66.66% (100) response rate for teacher respondents and 80% (400) for student respondents. Some respondents were reminded in order to achieve maximum response rate. Quantitative data was collected from teachers and from students as they were the participant of this study. Randomly selected teachers were approached telephonically to inform them about their role in this study as participant and to take their consent. After taking consent from teachers, the questionnaire along with cover letter were sent to all selected teachers by Pakistan post. Along with questionnaires, a self-addressed postage prepaid envelope was also enclosed to facilitate the sending of response to the researcher. Similarly, the selected students were approached personally during their class work after taking

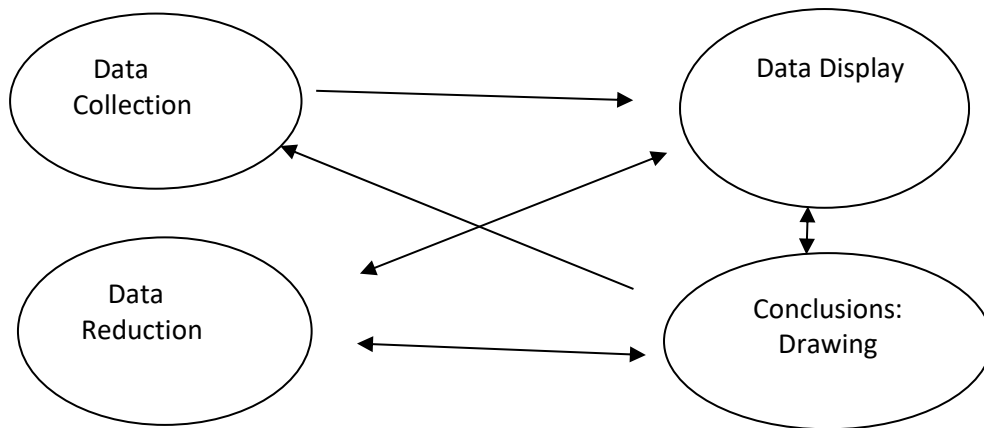
permission from respective HODs and their teachers. First, the students were briefed about the nature of the study and importance of their genuine response. Then volunteer participation was invited. For most of the times, majority of the students happily agreed to complete the questionnaire.

The response rate was a good rate of response it was because: moral development is burning issue in Pakistan. The researcher has appealed the participants to respond in this virtuous action. The researcher approached most of the participant personally and sought help from the personal friends in different universities. This process was very time consuming and it took fifteen months to complete. Further the researcher has used multiple means such posts, emails, telephones and personal visits. In short, the good response rate was achieved by repeated self-visits, better planning, research problem being a burning issue of the day and novelty of the title.

3.11 DATA ANALYSIS OF QUALITATIVE DATA

The design of the study was sequential exploratory transformative. It was comprised of first, qualitative phase and the second quantitative phase. So, the layout of the presentation of data analysis is the presentation of qualitative data in first section then the presentation of quantitative data in the second section. Interactive model of Qualitative Data analysis was applied. Visual model of this model is given in figure 3.2

Figure: 3.2 Interactive Model of Qualitative Data Analysis



Source: Miles, (2010)

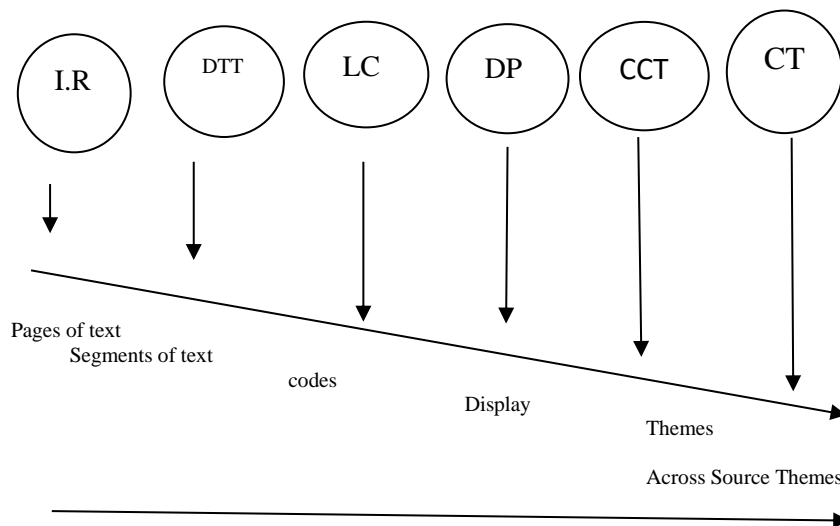


Figure: 3.3 Conceptual models for Content Analysis Source: Ivankova (2002)

3.12 DISPLAY OF DATA WITH INITIAL CODING

The researcher has already transcribed data concerning moral development strategies for university students in the light of Islamic Philosophy of moral development in the Quran and Sunnah. The data was collected through limited number of semi-structured interviews and focus group interviews with the teachers and the students were the participants of the study. These interviews have already been summarized into key points. All interviews have been written up onto a separate computer file. Now they are

all being put together into a single data set for analysis. What is presented here is already interpreted, rather than verbatim, data according to the themes of the statements.

3.13 SORT DATA INTO MAIN KEY AREAS/HEADINGS

During initial coding, the codes that were used to fall into six main areas namely, Explorations, Causes, Factors, Principles, Strategy and Values

Frequency Count: For each main category relevant statements, having same theme, were condensed together. A tally mark (/) is placed against the number of times that the theme has been mentioned by the participants.

Comments on The Categories and Grouping: At this stage, interpretive comments on categories and groupings were written, indicating frequency of that theme in parenthesis of each grouping area. Categories were also divided into sub-categories.

Development of Themes: Comments on categories were moulded into themes that would lay foundations of second quantitative phase of the study. Data analysis was done by applying grounded theory (Creswell, 2009) and content analysis (Krippendorp, 2004). The conceptual model of Miles (2010) was used to deal with the data to apply grounded theory. Conceptual model of Ivankova (2002) was applied for content analysis.

3.14 VALIDITY AND RELIABILITY OF QUALITATIVE DATA

The fundamental question for the researcher in qualitative research, was how to generate greater degree of confidence in what was seen and heard was not misleading during qualitative data collection. In other words, how could the researcher prevent misleading data collection (Fraenkel, 2012).

In this two-phased study, the researcher has ensured validity and reliability of qualitative data by taking standard measures in literature of research methods of

ensuring validity and reliability for qualitative research. These measures were the use of multiple data collecting instruments, 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 (Iftikhar Ahmad) and interviewing some participants more than once.

3.15 DEVELOPMENT OF THE QUESTIONNAIRE

The instrument for the research study was a tailor-made instrument. It was developed by the researcher according to the research design of the study. The data obtained during qualitative phase of the study was analyzed and resulted 71 themes were converted into the items of the questionnaire. The format of the questionnaire was five-point Likert scale because it provides opportunity to express their opinion freely. The participants are not forced to express an either-or opinion. The five-point Likert scale increases the response rate from the participants (Fraenkel, 2016; Cohen, 2007)

3.15.1 Validity of the Questionnaire

Validity refers to the degree to which a study accurately reflects or assesses the specific concept or construct that the researcher is attempting to measure (Salkand, 2009; Creswell, 2009; Gay, 2009). Content, criterion-related, and construct validity of the survey instrument was established. Content validity show the extent to which the items and the scores from these items are representative of all the possible questions of the study. The content validity was established by the opinions of the experts. For this purpose, the draft questionnaire was sent to ten experts of education and they were requested to give their expert opinion against each item of the questionnaire as essential or not essential. From the frequency of responses against each item the content validity ratio was calculated by applying relationship devised by Lawshe (Lawshe, 1975) 'ne/N'

Where n_e is the number of panelists retained the item as essential and N is the total number of subject matter expert (SME) panelists.

Table 3.4

Content Validity Ratio

Item No.	CVR	Item No.	CVR	Item No.	CV R	Item No.	CV R	Item No.	CV R	Item No.	CVR
1	0.8	15	0.8	29	0.8	43	0.6	57	0.8	71	0.8
2	0.80	16	0.6	30	1	44	0.6	58	0.8	72	0.4
3	0.6	17	0.6	31	1	45	0.8	59	0.8	73	0.4
4	0.6	18	0.8	32	1	46	0.8	60	0.8		
5	0.6	19	0.8	33	1	47	0.8	61	0.8		
6	0.80	20	0.8	34	0.6	48	0.8	62	0.8		
7	0.80	21	0.8	35	0.6	49	0.8	63	0.8		
8	0.8	22	0.8	36	0.8	50	0.80	64	0.8		
9	0.6	23	0.80	37	0.8	51	0.8	65	0.8		
10	0.6	24	0.8	38	0.8	52	0.8	66	0.8		
11	0.8	25	0.8	39	0.8	53	0.8	67	0.8		
12	0.80	26	0.6	40	0.8	54	1	68	0.8		
13	1	27	0.8	41	0.8	55	1	69	0.8		
14	1	28	0.8	42	1	56	0.6	70	0.8		

CVR = 0.6 was taken as minimum acceptable ratio to validate the items in the questionnaire because 0.6 is considered enough to accept the items as valid test item when the number of SME's is 10 (Wilson, 2012).

George and Mallery (2003 p. 231) provide the following rules of thumb: “_ > .9 – Excellent, _ > .8 – Good, _ > .7 – Acceptable, _ > .6 – Questionable, _ > .5 – Poor, and _ < .5 – Unacceptable”

Table 3.4 shows that the items 72 and 73 have CVR values 0.4 which is less than minimum acceptable criterion (0.6). Thus, these two items were removed from the scale and all of the remaining items have more than 0.6 CVR score.

3.15.2 Reliability of the Questionnaire

The reliability of the scale was established by conducting the pilot study. For this purpose, the validated draft of the questionnaire was delivered to 200 participants who

were not included in the sample. The collected data was fed to SPSS to find value of Cronbach's alpha. The output of the SPSS reliability test has shown that there were eight items comprising attitudes to moral development -strategies scale which had lowest corrected item-total correlation. The Cronbach alpha for overall scale was equal to 0.846. if these items were removed from the scale, the Cronbach alpha of if items deleted shows that overall reliability remained almost same. Therefore, deletion of these items was not be considered appropriate.

3.16 QUANTITATIVE DATA ANALYSIS

Data screening included the descriptive statistics for all the variables, information about the missing data, linearity and, normality. Descriptive statistics for the scale items were summarized in the text and reported in tabular form. Frequencies analysis was conducted to identify valid percent for responses to all the questions in the scale.

This was the second phase of this research project. In the first qualitative phase, data analysis themes were emerged from content analysis. From these themes, the researcher developed seventy-one null hypotheses. These hypotheses are presented in introduction chapter one of this research report. As the data was discrete type in the form of attitude of the participants, non-parametric test was only option to test the hypotheses. Thus, it was decided to apply goodness of fit chi square test.

3.17 JUSTIFICATION OF STATISTICS APPLIED

Quantitative data shows the opinion of teachers and the students against statements in the scale. The purpose of analysis was to record the approval and disapproval of the statements. It can be done merely, by counting frequency of responses against each item of the scale. But the researcher was interested to know the nature of difference of opinion among the participants. For this purpose, null hypotheses were framed to find out whether the opinion of participants is same or there is a divide in opinion. There is

single categorical variable for each item and there is independence of observation from normally distributed population. These conditions and the nature of data guided the researcher to apply Chi square goodness of fit test. (Coakes, 2010). Cohen has recommended the application of goodness of fit Chi square test when data is categorical, random sampling and mutually independent categories (Louis Cohen, 2007). Fraenkel (2016) has suggested to apply chi square test to data obtained in the form of categories to infer about the opinion of groups whether there is significant trend in the opinion of participants towards each item.

The analyzed data presented in a table had two rows, one for teachers and the other for students. But it was not a contingency table. That is why chi-square goodness of fit test is applied separately for teachers and students. For the sake of comparison between the trend of opinion of teachers and that of students, bar-chart graphs were also drawn by using features of MS- excel

3.18 ETHICAL CONCERNS

The ethical considerations of the study as suggested by Terrell (2011) were exercised during stages of the study.

1. Participants were selected by taking their consent.
2. Participants understood purpose and procedures of the study.
3. A copy of the results was supplied to the participants.
4. Participants were briefed to understand the potential benefits of the study and that their privacy was respected.
5. Researchers realized the impact of their presence at research sites and ensured that these sites were left undisturbed at the end of the study.
6. Care was taken to identify and nullify any actual or perceived issues where power between the researcher and participant was abused.

7. Anonymity of the responses of participants was maintained during data analysis and data kept for a reasonable period.
8. It was ensured that writing was free of bias towards any group (e.g., age, ethnicity, sexual orientation, race, gender, etc.)
9. The details of the study were carefully explained within the actual report to allow readers the opportunity to judge the ethical quality of the study for themselves.

CHAPTER 4

DATA ANALYSIS

The design of the study was sequential transformative. It was comprised of qualitative phase and the quantitative phase. So, the layout of the presentation of data analysis is the presentation of qualitative data in first section then the presentation of quantitative data in the second section of this chapter.

4.1 PHASE-1 QUALITATIVE DATA ANALYSIS

4.1.1 Presentation of Data with Initial Coding

The researcher has already transcribed data concerning moral development strategies for university students in the light of Islamic Philosophy of moral development in Quran and Sunnah. The data was collected through limited number of semi-structured interviews and focus group interviews with the teachers and the students -the participants of the study. These interviews have already been summarized into key points. All interviews were written up onto a separate computer file. Then these were put together into a single data set for analysis. What is presented here is already interpreted, rather than verbatim, data according to the themes of the statements. (See appendix C)

4.1.2 Sort Data into Main Key Areas/Headings

During initial coding, the codes used fell into six main areas

Explorations, Causes, Factors, Principles, Strategy, Values

FREQUENCY COUNT: For each main category, relevant statements, having same theme, were condensed together. A tally (/) was placed against the number of times that the theme was mentioned by the participants. Later on, tally marks were counted and written in the form of frequencies in the tables

4.1.3 EXPLORATIONS

TABLE 4.1.1

Explorations: Sub-Category of Academic

S.N	Statements	f
1	Use of shortcuts and avoidance from hardworking due to overburdened syllabus	5
2	Less co-curricular activities are of education	2
3	Moral development exclusion from objectives of schooling	5
4	Lack of trained teacher for moral development	2
5	Male and female get together is a common practice	1
6	Peer interactions are satisfactory (exchange of notes)	2
7	Teacher training curriculum lacks materials to inculcate Islamic thought	1
8	Curriculum is not suitable for moral development	2
9	Moral outcomes are not given weightage in examination	3
10	Cheating in exams and use of unfair means	7
11	Plagiarism is an issue in writing assignments	3
12	Quantitative data is not available to analyze morality	1
13	Educational leadership is not convinced about moral development role	1
14	No national objectives in the mind of students	1
15	Ad-hocism policy so there is no plan for moral development	1
16	Out of school children is an important issue	1
17	Devolution of powers of national curriculum wing to provinces	1
18	Aim of Education is degree and diploma.	1
19	No attitude development in education system	1
20	No vision about moral development	1
21	Unawareness about moral values	1
22	Respect for teacher is decreasing	2
23	General trend to blame teachers for all moral wrongs	3
24	Appointment of visiting faculty affect moral value education	1
25	Borrowed education system give no plan for value education	1
26	Cut off from books i.e. students rely on notes and mostly avoid reading	1
27	Poor job satisfaction for teachers also affect their devotion to teach good values	1
28	Arabic language a barrier to understand primary sources i.e. Quran and Sunnah	1
29	View develops that Islam is imperfect and impractical	1
30	Lack of practical moral training	1
31	Away from Quran and Sunnah	1
32	Teachers are not working as role model	5
33	Mercantilism and entrepreneurship in education which is not serving national goals	1

Table 4.1.1 shows the results of the data about the research question asked to the participants about what the current situation of the morality of the students is?. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category of Academic. The column (f) represent the frequency of the statement for which it appears in the data.

TABLE 4.1.2

Exploration: Sub- Category of Political Matters

S.N	Statements	f
1	State become indifferent towards moral development.	7
2	No political will for moral development.	2
3	Lack of justice.	3
4	Poor governance and implementation of rules.	3
5	Lack of accountability.	1
6	Lack of implementation of the provisions of Constitution of Pakistan.	2
7	Political leadership is corrupt.	2
8	Shortage of budget.	1
9	Politicians' morally bad example.	1
10	Weak monitoring system.	1
11	Divide and rule policy.	1

Table 4.1.2 shows the results of the data about the research question asked to the participants about what was the current situation of the morality of the students? Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category of political matters. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.3

Exploration: Sub Category of Religious Matters

S.N	Statements	f
1	Decline of morality and despairing situation.	13
2	Islamic moral values decline	5
3	Emphasis on physical aspects of life	1
4	Lack of spiritualism.	4

5	Contradiction between thoughts and actions	3
6	Hypocrisy and showy actions (Reya kaari) to be righteous person.	8
7	Deceit	8
8	Deviation from moral teachings of Islam.	9
9	Cut off from Islamic heroes.	4
10	Lack of reading Islamic literature on Morality.	9
11	Morality of some people is good, but it is based on secularism.	2
12	Lack of sense of Fear of Allah.	1
13	Uncertainty about accountability in the day of judgment.	1
14	Feeble faith.	3
15	No differentiation between Halal and Haram.	1
16	Concept of worship of God is not fine.	2
17	Inferiority complex about Islamic moral system.	2
18	Violation of Islamic dress code.	2
19	Denial of blessing of Allah.	1
20	People are uncertainty about rewards of Hereafter.	1
21	People Worship their ego.	1
22	Emphasis on rituals of Islam.	1
23	Denial of sovereignty of Allah.	1
24	Islam, faith, Touheed and Akharat become less important.	1

Table 4.1.3 shows the results of the data about the research question asked to the participants that what is the current situation of the morality of the students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category religious matters. The column (f) represents the frequency of the statement for which it appears in the data. This tables shows twenty-four explorations of current moral condition of the students. Frequency of statements ranges from 13 to 01

TABLE 4.1.4

Explorations: Sub-Category of Manners and Values

S.N	Statements	f
1	Informed society but not mannered	1
2	Lack of sincerity in deeds	1
3	Artificiality and affectation	1
4	Increasing trend of irresponsibility	1
5	Lack of moral norms of society	1

6	Poor moral reasoning exists.	6
7	Over emphasis on positivism	1
8	Telling lie is a common practice	3
9	Value free education	1
10	Sacrifice of truth for Opportunity	1
11	Selfish behavior	1
12	Less caring of responsibility	2
13	Anxiety/unrest to learn moral values	6
14	Moral decline in basic moral values	3
15	Fairness is missing from morality	1
16	Violation of trust	1
17	All type of corruption	3
18	Decline in trustworthiness	2
19	Prejudices among people are increasing continuously.	1
20	Decline in care for kinship relations	2
21	Care for others as a moral value has decreased in students.	1
22	Dishonesty in duty performance	2

Table 4.1.4 shows the results of the data about the research question asked to the participants that what is the current situation of the morality of the students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category manners and values. The column (f) represents the frequency of the statement for which it appears in the data. This table shows twenty-two things that fall in the sub-category of manners and values.

TABLE 4.1.5

Explorations: Sub-Category Society and Environment

S.N	Statements	f
1	Moral discouraging environment	6
2	The role of mother in moral development of her children has compromised as she has adapted her as a working woman.	1
3	Society is not playing its role in moral development.	1
4	Brain drain is happening.	1

Table 4.1.5 shows the results of the data about the research question asked from the participants about what the current situation of the morality of the students is. Interview data was coded from categories to sub-categories for analysis. This table shows the

statements that were grouped into sub-category society and environment. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.6

Explorations: Sub-Category of National Issues

S.N	Statements	f
1	Moral development system in Pakistan is deficient	7
2	Lack of nationalism	1
3	Aimlessness of the whole nation	2

Table 4.1.6 shows the results of the data about the research question asked to the participants about what the current situation of the morality of the students is. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category national issues. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.7

Explorations: Sub-Category of Philosophical and Ideological Issues

S.N	Statements	f
1	Morality some of people good but it is based on secularism /	2
2	Pragmatism is spreading.	1
3	Materialistic approach is dominant in moral reasoning.	5
4	Individualism is prevailing	4
5	There is deliberate spread of secularism.	1
6	Alhaad (atheism) is spreading	1

Table 4.1.7 shows the results of the data about the research question asked to the participants about what the current situation of the morality of the students is. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category philosophical and ideological issues. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.8*Explorations: Sub- Category of Disciplinary matters*

S.N	Statements	f
1	Loose discipline exists.	3
2	Uncontrolled open mindedness is developing.	1
3	Drug addiction in university students is increasing.	1

Table 4.1.8 shows the results of the data about the research question asked to the participants about what the current situation of the morality of the students is. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category disciplinary. The column (f) represents the frequency of the statement for which it appears in the data.

4.1.4 Causes

TABLE 4.1.9*Causes: Sub-Category of Educational Causes*

S.N	Statements	f
1	Teachers failed to perform as a role model of moral development for their students.	10
2	There is lack of devotion and lack of expertise for the act of role model. They are only interested securing their jobs.	11
3	Ignorance/lack of understanding of spirit of Islam from Islamic teachings of morality	11
4	Distraction causes moral degeneration because he/she fails to recognize his/her potentials and consider himself/herself unable to keep pace with modern age.	1
5	Language is a barrier in moral development because it prevents understanding of religious literature.	5
6	Illiteracy and ignorance are the cause of moral decline.	1
7	Value free education is a curse for our society.	3
8	The education system has failed to teach about fear of Allah and his accountability in the hereafter.	7
9	Deficiencies in curriculum: it has no such material required for moral development in the light of Islamic principles. There is lack of moral objectives in curriculum, practical moral training and lack of weight age of moral outcomes in the evaluation.	7
10	Education is not design to development of morality because it has no moral objectives, no moral strategy, no moral staff, no weight age of morality it examination system. It is a mean to get a degree. Lack of sustained educational policy.	7

11	But teachers are trucking themselves mercenaries of Education, if they are there just for a job. They are in university for attendance and they are teaching somewhere else.	3
12	Ad-hocism	1
13	Privatization and self-financing of education	3
14	Education become an entrepreneurship	1
15	Change of Medium of instruction from Urdu to English	1
16	Poor reading habit of students so stay deprived of primary knowledge of things	1
17	Co-education system	2
18	Lack of finance for education and moral development	1
19	Ineffective monitoring	1

Table 4.1.9 shows the results of the data about the research question asked from the participants about what the educational causes of current situation of the morality of the students are. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category educational causes. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.10

Causes: Sub-Category of Political and State Related Causes

S.N	Statements	f
1	Political leadership/bad rulers	22
2	Injustice	4
3	Violation of constitution of Pakistan Political on behalf of governments	1
4	Implementation of laws is necessary i.e. laws enforcement is effective	2
5	Political system is a failure in case of moral development	3
6	Responsibility and authority do not rest with a same person	1
7	Bureaucracy both civil and armed	1
8	Political instability	1
9	Morality of the Boss influence subordinates.	1
10	Borrowing of western culture without filtration.	2
11	Whole country is missing this sense of accountability.	3
12	The State has become indifferent to moral development of her peoples. No policy, no monitoring, no implementation, no funding for moral development.	6

Table 4.1.10 shows the results of the data obtained in response to the main research question asked from the participants about what the causes of current situation of the

morality of the students are. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category political and state related causes. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.11

Causes: Sub-Category of Social and Behavioral Causes

S.N	Statements	f
1	Role of parents in moral development of their children is unsatisfactory. lack of role model lack of interest in moral development of children.	8
2	Atmosphere/environment of education is supporting moral development which has western orientation.	6
3	Woman empowerment.	2
4	Society and social environment are not playing its role properly.	3
5	Wrong behavior of officials promotes immoral practices.	1
6	Past generations are also responsible for moral decline of people.	1
7	The Public does not have courage to stand against their corruption.	2
8	Hastiness of students.	2

Table 4.1.11 shows the results of the data obtained in response to the main research question asked from the participants about what the causes of current situation of the morality of the students are. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category social and behavioral causes. The column (f) represent the frequency of the statement for which it appears in the data.

TABLE 4.1.12*Causes: Sub-Category of Religious Causes*

S.N	Statements	f
1	Feeble faith in Allah & the hereafter	1
2	Wrong concept of religious services, these become rituals only to show righteousness	1
3	Separation of Din and Dunya	1
4	Cut off from Muslim Heroes	1
5	Religious leaders are the major cause of moral decline because they promote rote learning of Quran sectarianism.	5
6	Quran and Sunnah are not used as sources of moral development	8

Table 4.1.12 shows the results of the data obtained in response to the main research question asked from the participants about what the causes of current situation of the morality of the students are. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category religious causes. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.13*Causes: Sub-Category of Ideological Causes*

S.N	Statements	f
1	Greed is the cause of moral decline	1
2	Individualism is prevailing in Pakistan	3
3	Student centered approach is also cause of moral decline.	1
4	Deliberately Sufism is promoted in the name of spiritualism	2
5	Pragmatism and secularism are one of the causes of current moral condition. of the students.	2
6	The greatest cause of moral decline is the showy (gaudy) and hypocrisy behavior of people.	5
7	Majority of the people of Pakistan have adapted materialism as an ideology that works as basis of actions and decision making in the life.	7

Table 4.1.13 shows the results of the data obtained in response to the main research question asked from the participants about what the causes of current situation of the morality of the students are. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category

ideological causes. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.14

Causes: Sub-Category of Media and Globalization

S.N	Statements	f
1	Media and its commercialization of all types such as electronic, print and social media are promoting immorality predominantly.	7
2	International conspiracies to promote sectarianism	3
3	Pornography on internet	1
4	Globalization and its effects on moral orientations of people	1

Table 4.1.14 shows the results of the data obtained in response to the main research question asked from the participants about what the causes of current situation of the morality of the students are. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category media and globalization. The column (f) represents the frequency of the statement for which it appears in the data.

4.1.5. Principles/Definitions

TABLE 4.1.15

Principles/Definitions: Sub-Category of Basic Definitions of Moral development

S.N	Statements	f
1	The finest mould of human being	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 in thoughts and actions	3
7	Sense of right and wrong is incorrect	1
8	Put greater emphasis on duties rather to emphasize on rights	1
9	Islamic spirit of morality is the patience.	3
10	Activation of internal control	3

11	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 the hereafter	1
15	Basic moral values/marroofat 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

Table 4.1.15 shows the results of the data obtained in response to the main research question asked from the participants about what are the principles to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category basic definitions of moral development. The column (f) represents the frequency of the statement for which it appears in the data.

TAB3E 4.1.16

Principles/Definitions: Sub-Category of 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 good moral literature enhance moral development	1

Table 4.1.16 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category sources of inspiration for moral development. The column (f) represents the frequency of each statement for which it appears in the data.

TABLE 4.1.17

Principles/Definitions: Sub-Category of 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 and ages 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 morally supporting atmosphere to students.	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 4.1.17 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral

development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category practical learning. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.18

Principles/Definition: Sub-Category of Identification of Responsibilities

S.N	Statements	f
1	Islam allows parent to punish 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 their flock	1

Table 4.1.18 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category identification of responsibilities. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.19

Principles/Definitions: Sub-Category of 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 4.1.19 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category moral reasoning rectifications. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.20

Principles/Definitions: Sub-Category of 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 of a person affects his/her moral development.	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 has resulted lose control of the on education.	1

Table 4.1.20 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category education system reforms. The column (f) represent the frequency of the statement for which it appears in the data.

TABLE 4.1.21*Principles/Definitions: Sub-Category of 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 powerful 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

Table 4.1.21 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category motivation for moral development. The column (f) represent the frequency of the statement for which it appears in the data.

TABLE 4.1.22*Principles/Definitions: Sub-Category of 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 (Lazim -o- malzoom)	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

* These terms are used by the participants to state the concept of role punishment to eliminate bad moral values and reward for good deeds to re-enforce them. Allah Almighty has warned the humanity through Prophets about the worst results of sins in the hereafter. Allah has also many Good news for adopting good moral values during the life. Quran has narrated the status of Holy Prophet (ﷺ) as Basheer and Nazeer at 4 places in the Quran (Quran, 2:119; 34:28; 35:24; 41:4)

Table 4.1.22 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category approach of moral development. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.23

Principles/Definitions: Sub-Category of Prerequisites for Moral Development

S.N	Statements	f
1	Political will	4
2	Integration of moral development content with all the fields of study in universities.	1
3	Interaction between school and community is very important for moral development of the students.	2

Table 4.1.23 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category prerequisites for moral development. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.24*Principles/Definitions: Sub-Category of Significance of Moral Development*

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

Table 4.1.24 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category significance of moral development. The column (f) represents the frequency of the statement for which it appears in the data.

4.1.6 Strategy

TABLE 4.1.25*Strategy: Sub-Category of General Guidelines*

S.N	Statements	f
1	Development of moral development strategy in Pakistani context at national level according to vision of Islam	4
2	Ensure training for practical aspect morality. correct knowledge base and actions	3
3	Motivation and nobleness of aims of one's life elimination distraction.	1
4	Involve students in creative activities	1
5	Arrangement for diagnostic counseling	2
6	Purification of thoughts is duty of the university	2
7	A complete reform of the system is required for moral development.	4
8	Address cognitive, affective and psychomotor domains of learning	2
9	Moral development may vary from university to university.	2
10	We shall have to redefine the goals of education for Pakistan	2
11	Short term planning and long-term planning	1
12	Reform of examination system is needed.	1
13	Gradually apply moral development first preaching then by sanctions and ongoing	4

Table 4.1.25 shows the results of the data obtained in response to the main research question asked from the participants about what the framework for moral development strategy for university students is. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category general guidelines. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.26

Strategy: Sub-Category Curriculum Reforms

S.N	Statements	f
1	Identification of moral shared/national framework for inculcation	11
2	Setting of goals & objectives for moral development covering cognitive, affective and psychomotor domains/balance between domains.	38
3	Preparation of content and reform the curriculum.	2
4	Devise curriculum for teachers training system.	5

Table 4.1.26 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category curriculum reforms. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.27

Strategy: Sub-Category of Management and Monitoring

S.N	Statements	f
1	Strict and impartial implementation of the strategy/law/rules is essential. some punishment system for violations	16
2	Empowerment of the head of educational institutions	17
3	Appointment of heads of educational institutions on moral basis	1
4	Monitoring of teachers/leaders and management by the government.	7

5	Media pressure on teachers and management	2
6	Social pressure on educational institutions	1
7	Student pressure is also effective	2
8	Reformation of regulatory laws	1
9	Training of university management to implement moral development	1
10	Accountability of teachers	1
11	Accountability of universities about their efforts for moral development	3

Table 4.1.27 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category management and monitoring. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.28

Strategy: Sub-Category of Teacher and Teaching Methods

S.N	Statements	f
1	Arrangement to catch the values	1
2	Use of modern technologies, modeling dramas for moral development	2
3	Improve book reading habits by assignments and writing reflection papers	3
4	Teacher training/pre-service according moral development objectives is a must to act as role model	45
5	Refine teaching methods	1
6	In- service training is another alternative	2
7	Prepare teaching modules by integrating Islamic values	2
8	Establish a special teacher training institute	1
9	Practically teacher is responsible for moral development within educational institutions	2
10	“Life and Living” course should be compulsory for all areas of study including basic values, qur’anic teachings of morality and personality development	3
11	Lectures of eminent scholars may help change moral reasoning	1
12	Student copies what he sees, he doesn’t copy what he listens	1
13	Prepare teaching material	1

Table 4.1.28 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category teachers and teaching methods. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.29

Strategy: Sub-Category of Approach of Moral Development

S.N	Statements	f
1	Moral content should be embedded within all fields of study as a compulsory part	38
2	An integrated moral development campaign	2
3	Apply positive approach of promoting what to do instead of what not to dos	1
4	Separate course for moral development has some correlation but less effective	3
5	Explicit strategy for moral development	28
6	Inculcation and identification approaches are suitable	5
7	Specific professional moral values must be inculcated for example Hippocratic oath	3
8	A separate course for moral development is not effective.	3
9	Teachers of all subjects should learn teaching methods	1
10	Induction of teachers on moral basis and their moral orientation	5
11	Separate campuses for males and females	1
12	Pakistan ideology must be integrated in all fields of study	1

Table 4.1.29 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category approach for moral development. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.30.*Strategy: Sub-Category of Reforms in Evaluation System*

S.N	Statements	f
1	Weight age of moral development out comes in evaluation	23
2	Use observation/written for knowledge domain for evaluation of intended moral outcomes	9
3	Develop tools to measure moral development/ moral dilemma/ software	8
4	Ranking of universities should be linked with their efforts and outputs of moral development	1
5	Moral outcomes are quantifiable. e.g. attitude of sale person affects sale so amount sale become index of attitude if other factors are same	2
6	Survey type of evaluation may be used	1
7	Standardized test preparation for moral development	1

Table 4.1.30 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category reforms in evaluation system. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.31*Strategy: Sub-Category of Resources for Moral Development*

S.N	Statements	f
1	Connect the students with Muslim heroes	2
2	Physical and co-curricular activities are helpful in developing morality of students.	1
3	Introduce incentives for moral development e.g. the best student of the year award.	1
4	Hereafter is motivation/sanction for good moral behaviors	3

Table 4.1.31 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral

development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category resources for moral development. The column (f) represents the frequency of the statement for which it appears in the data.

TABLE 4.1.32

Strategy: Sub-Category of Barriers in the Way of Moral Development

S.N	Statements	f
1	Proper allocation of resources	2
2	There should be uniform education System for a country	1
3	Uniform language / education system	1

Table 4.1.32 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category barriers in the way of moral development. The column (f) represent the frequency of the statement for which it appears in the data.

TABLE 4.1.33

Strategy: Sub-Category of Interactions

S.N	Statements	f
1	Make environment of educational institutions friendly for moral developments	5
2	Make educational institution and society partners of education /interaction between school and community	1
3	Forbid meeting of opposite genders in privacy	1
4	National education/national moral agenda policy formulation	5
5	Dress code	1

Table 4.1.33 shows the results of the data obtained in response to the main research question asked from the participants about what the principles are to develop a moral development strategy for university students. Interview data was coded from categories to sub-categories for analysis. This table shows the statements that were grouped into sub-category interactions. The column (f) represents the frequency of the statement for which it appears in the data.

4.2 PHASE- 2 QUANTITATIVE DATA ANALYSIS

The quantitative phase of the study was based on the themes explored in the first qualitative phase of the study. There were 73 themes emerged during Qualitative data analysis. These themes were transformed into an attitude scale on five-point Likert scale. Data thus obtained was analyzed through these tables given here.

TABLE 4.1

Use of Materialistic Approach in Morality

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	40(40)	30(30)	10(10)	10(10)	10(10)	100
Students	170(42.5)	170(42.5)	9(2.25)	25(6.25)	26(6.5)	400
Total	210(42)	200(40)	19(3.8)	35(7)	36(7.2)	500

Chi Square for teacher's sample $\chi^2=40.00$

Chi Square for student's sample $\chi^2=339.77$

A Chi Square test of goodness-of-fit was conducted to determine the trend of teachers' opinion towards materialistic approach in morality. The results of test support the rejection of null hypothesis No. 1. Forty percent of teacher's sample strongly agreed with this statement and 30% simply favored this statement. Over all 70% participants supported that the base of current morality of students, is materialistic, χ^2 (df = 4, N=100) =40, p< .05

A Chi Square test of goodness- of -fit was also conducted to determine the trend of students' opinion towards materialistic approach in morality of people. The results of test supported the rejection of null hypothesis No. 1. 42.5% of student's sample strongly agreed with this statement and 42.5% simply favored this statement. Over all 85% participants supported that the base of current morality of students, is materialistic, χ^2 (df = 4, N=400) =339.77 p< .05

From table 1 which was about the opinion of teachers and students regarding their opinions about use of Materialistic Approach in Morality. It was found that almost half of the respondent teachers (40%) and 42.5% students were strongly agreed with this statement. It means that use correct approach in morality is an important issue in views (Table 1). In the same way, there were 10% teachers and 6.25% student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. And 3.8% of total respondents remain uncertain.

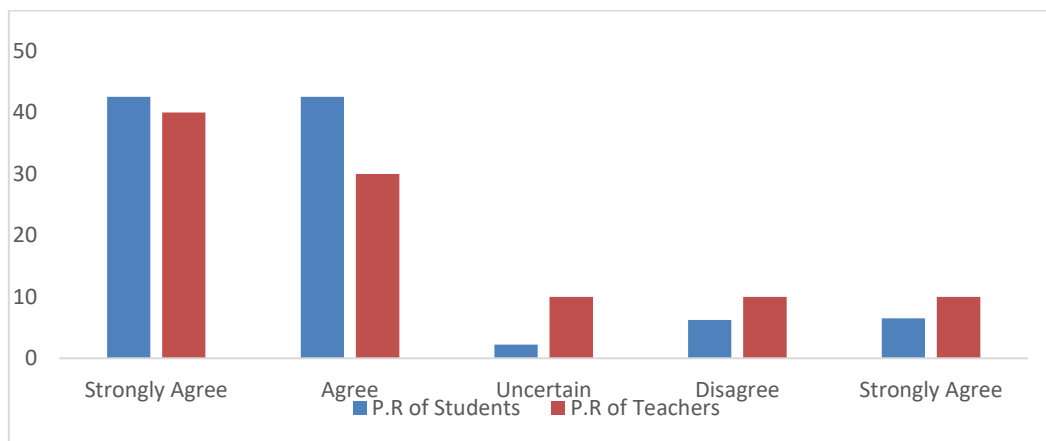


Figure 4.1 Graphical Presentations of the attitude towards Use Materialistic Approach in Morality.

TABLE 4.2*Analysis of the Attitude towards Irresponsible Behavior*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	27(27)	29(29)	17(17)	17(17)	10(10)	100
Students	105(26.25)	105(26.25)	30(7.5)	80(20)	80(20)	400
Total	132(26.4)	134(26.8)	47(9.4)	97(19.4)	90(18)	500

Chi Square for teacher's sample $\chi^2 = 12.400$

Chi Square for student's sample $\chi^2 = 46.875$

A Chi Square test of goodness-of-fit was conducted to determine the trend of teachers' and students' opinion towards the behavior of students. The null hypothesis was "The students do not show irresponsible behavior. The results of the test supported the rejection of null hypothesis No. 2 both by teachers and students. 27% of teacher's sample strongly agree with this statement and 29% simply favored this statement. Over all 56% teacher participants supported that the students are irresponsible in their behaviors. Similarly 52% student endorsed that the students exercised irresponsible behavior in their moral way of life for teachers, χ^2 (df =4, N=100) =12.400, $p < .05$ and for students, χ^2 (df = 4, N=400) =46.875, $p < .05$ In the light of this test results and percentages of frequency counts it was found that irresponsibility in morality of students exists.

From table 2 which was about the opinion of teachers and students regarding their opinions about Irresponsible Behavior. It was found that almost half of the respondent teachers (56%) and 52.5% students were agreed with this statement. It means that irresponsibility in behavior is an important issue and its existence is supported by the participant (Table 1). In the same way there were 10% teachers and 20% student's

respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. And 19.4% of total respondents remain uncertain.

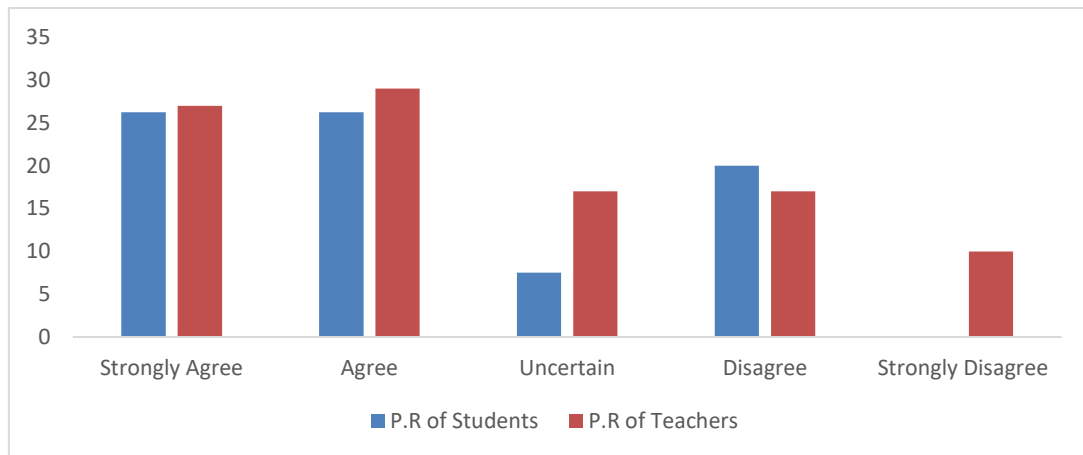


Figure 4.2 Graphical Presentations of Attitude towards Irresponsible Behavior.

TABLE 4.3

The Source of Moral Orientation is other than Islam.

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	23(23)	24(24)	9(9)	23(23)	21(21)	100
Students	86(21.5)	83(20.75)	80(20)	75(18.75)	76(19)	400
Total	109(21.8)	107(21.4)	89(17.8)	98(19.6)	97(19.4)	500

Chi Square for teacher's sample $\chi^2 = 7.800$, $p = 0.099$

Chi Square for student's sample $\chi^2 = 1.075$, $p = 0.898$

A Chi Square goodness of fit test was conducted to find the trend of opinion of teachers and that of students towards the source of moral orientation. The null hypothesis was: There is no significant trend of opinion among the participants toward source of moral orientation among. Calculated Chi Square and corresponding probability of both samples showed that there no enough statistical evidence to reject the hypothesis. For teachers, χ^2 (df = 4, N=100) = 7.800, $p > .05$ and for students, χ^2 (df = 4, N=400) = 1.075,

$p > .05$. 43.2 % (SA+A) of total sample supported that the source of moral orientation of students is other than Islam

From table 4.3 47% of teachers and 42.25% of students believed that the morality of the students is based on the concepts of non-Islamic sources and 44% of teachers believed that the morality of the students was based on Islamic thoughts. Similarly, 38% of students believed that base of moral orientation is Islamic

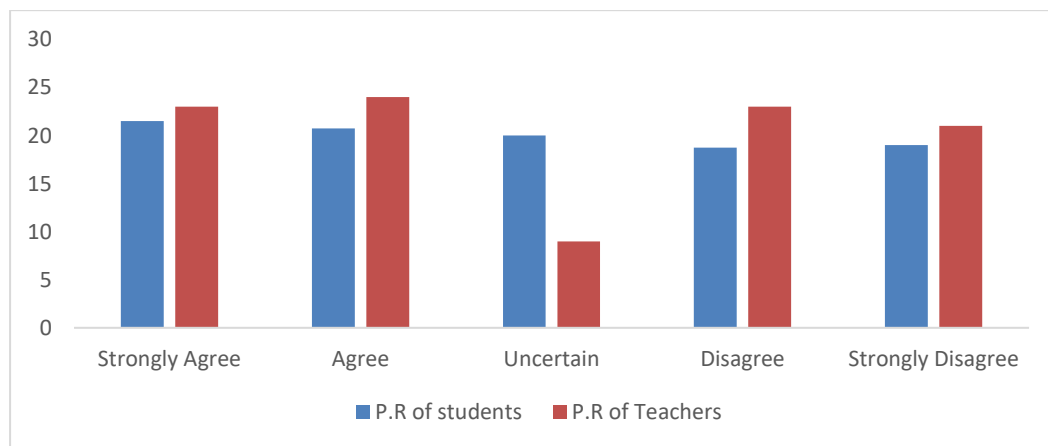


Figure 4.3 Graphical presentations of Data about Source of Moral Orientation.

TABLE 4.4

There is Aimlessness in Students

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	31(31)	37(37)	8(8)	11(11)	13(13)	100
Students	104(26)	101(25.25)	64(16)	66(16.5)	65(16.25)	400
Total	135(27)	138(27.6)	72(14.5)	77(15.4)	78(15.6)	500

Chi Square for teacher's sample $\chi^2=34.200$, $p=.000$

Chi Square for student's sample $\chi^2=21.175$, $p=.000$

From table 4 A Chi square goodness of fit test was conducted to determine trend of opinion of teachers and that of students towards the aimlessness in students. The null hypothesis was that there is no significant trend of opinion among the study participants

towards aimlessness in students. The chi square output result showed that chi square value is significant for both teachers and student samples ($p < .05$). Therefore, null hypothesis No. 4 was rejected. It was concluded that there is significant trend of opinion among the participants towards aimlessness.

From table 4 the results show that people are largely agreed (54.6%) with the statement that there is aimlessness in students. For teachers, $\chi^2 (d = 4, N=100) = 34.200, p < 0.05$ and for students, $\chi^2 (df = 4, N=400) = 21.175, p < 0.05$.

Figure 4.4 shows that the attitude of teachers and students towards aimlessness in students is quite different. It showed that 68% teacher favored this statement whereas student support to this statement was 51%.

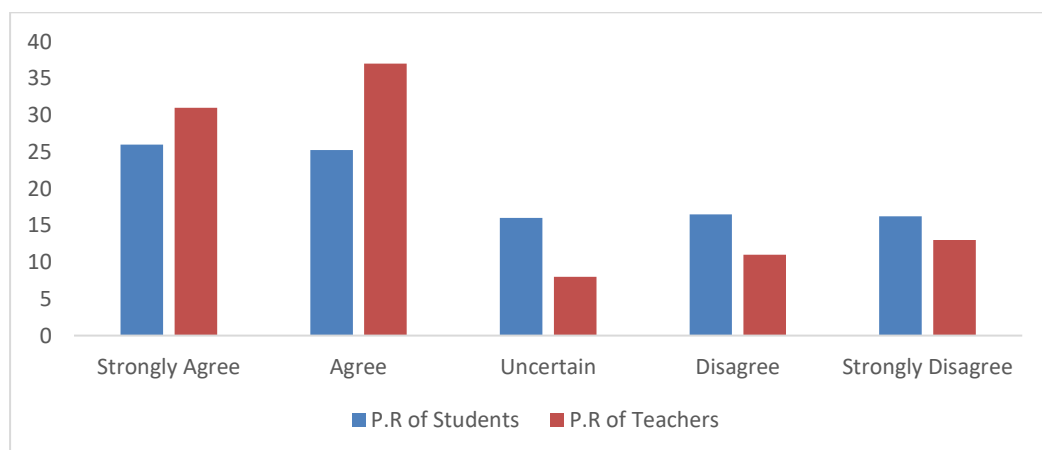


Figure 4.4 Graphical Presentations of Data about Aimlessness in students.

TABLE 4.5

There Is Lack of Nationalism in Students.

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	22(22)	22(22)	14(14)	21(21)	21(21)	100
Students	83(20.75)	82(20.5)	73(18.25)	79(19.75)	83(20.75)	400
Total	105(21)	104(20.8)	87(17.4)	100(20)	104(20.8)	500

Chi Square for teacher's sample $\chi^2 = 2.300, p = 0.681$

Chi Square for student's sample $\chi^2=0.900$, $p=0.925$

A Chi square goodness of fit test was conducted to test the null hypothesis that there was no significant trend of opinion among the participants towards the lack of nationalism in students. The calculated chi square values for teachers and for students is not significant ($p>0.05$), so null hypothesis No. 5 was not rejected. From this result, it was concluded frequencies of attitude of teachers and students towards nationalism are same as expected. The results show that 41.8% (SA+A) people are in favored of the statement that there is lack nationalism and 40.8% (DA+SDA) people were against it. A reasonable number (17.4%) of participants stayed neutral, χ^2 (df = 4, N=100) =2.300, $p> .05$. χ^2 (df = 4, N=400) =0.925, $p> 0.05$.

From table 5 which showed the data about the attitude of teachers and students towards lack of nationalism in students. It showed that teacher's approval to this statement is 44% and that of student's is 41.25%. Figure 4.5 shows that the attitude of teachers and students is almost similar.

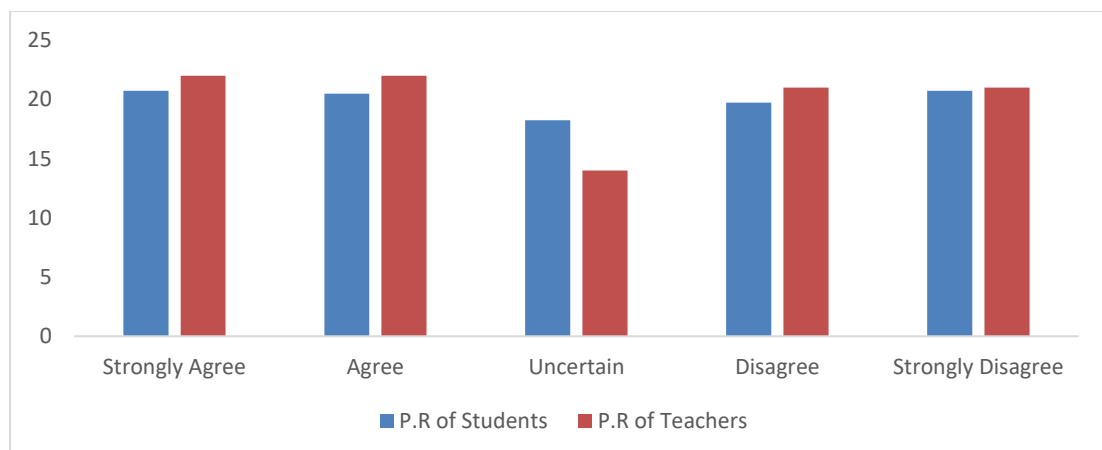


Figure 4.5 Graphical Presentations of Data about Nationalism

TABLE 4.6*The Students are not Hard Workers and Use Short Cuts for Success*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	15(15)	13(13)	7(7)	31(31)	34(34)	100
Students	49(12.25)	50(12.5)	23(5.75)	133(33.25)	145(36.25)	400
Total	64(12.8)	63(12.6)	30(6)	164(32.8)	179(35.8)	500

Chi Square for teacher's sample $\chi^2= 28.000$, $p= 0.000$ Chi Square for student's sample $\chi^2= 151.800$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and that of students towards the working habits of the students whether they are hard worker or not. The null hypothesis was that there is no significant trend of opinion among the study participants towards hardworking and use of short cuts for success. The output showed that the calculated chi square is not significant ($p < 0.05$) thus there is an enough evidence to reject the null hypothesis no 6 for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 28.000, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 151.800, $p < 0.05$.

From table 6 The results of descriptive statistics showed that 68.6% (SDA+DS) of total participants opposed the statement that the students are hard worker and never use short cuts for success and 25.4% (SA+A) of total participants supported the above statement and only 6% stayed neutral. The result also showed that the attitude of teachers and students towards the above statement is almost same. It means that the participants opined that working habits of students are poor and, in most cases, they search short cuts to succeed

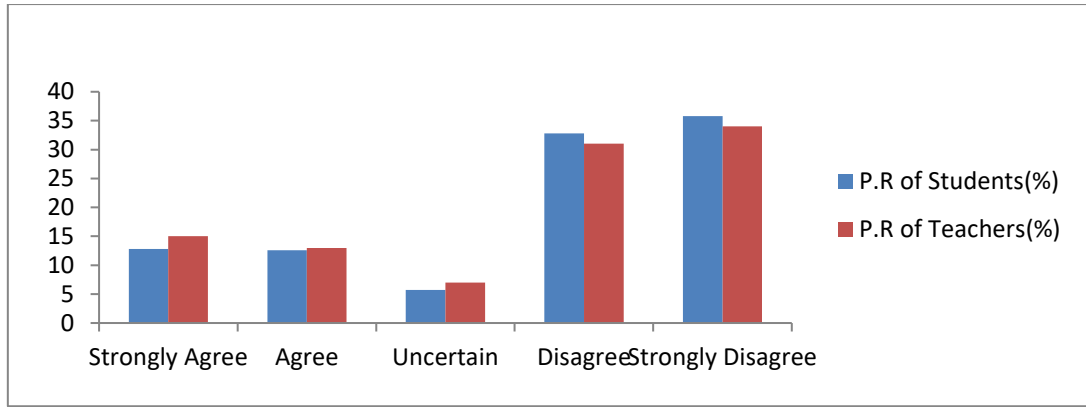


Figure 4.6 Graphical Presentations of Data about hard working and use of short cuts

TABLE 4.7

Act of Plagiarism is Common in Student's Assignment Work

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	32(32)	29(29)	9(9)	17(17)	13(13)	100
Students	129(32.25)	131(32.75)	58(14.5)	40(10)	42(10.5)	400
Total	161(32.2)	160(32)	67(13.4)	57(11.4)	55(11)	500

Chi Square for teacher's sample $\chi^2=20.200$, $p=.000$

Chi Square for student's sample $\chi^2=106.625$, $p=.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and that of students towards the statement that the act of plagiarism is common in student's assignment work. The null hypothesis No. 7 was that there is no significant trend of opinion among the study participants towards plagiarism in student's assignments. The output showed that the calculated chi square is not significant ($p<0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis No. 7 for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 20.200, $p <0.05$ and for students, χ^2 (df = 4, N=400) = 106.625, $p <0.05$.

From table 7 the results of descriptive statistics showed that 64.2% (SA+A) of total participants supported the statement that the act of plagiarism is exercised by students while preparation of their assignments and 24.8% (DA+SDA) of total participants opposed the above statement and only 13.4% stayed neutral. It means that the act of plagiarism is an important moral issue in the universities. It is also noted that attitude of teachers and students is almost same however the percentage of students, who were uncertain about the statement, is slightly higher for them. It is quite possible because naturally they may be reluctant to respond about an issue concerning to their own behavior. (Figure 4.7)

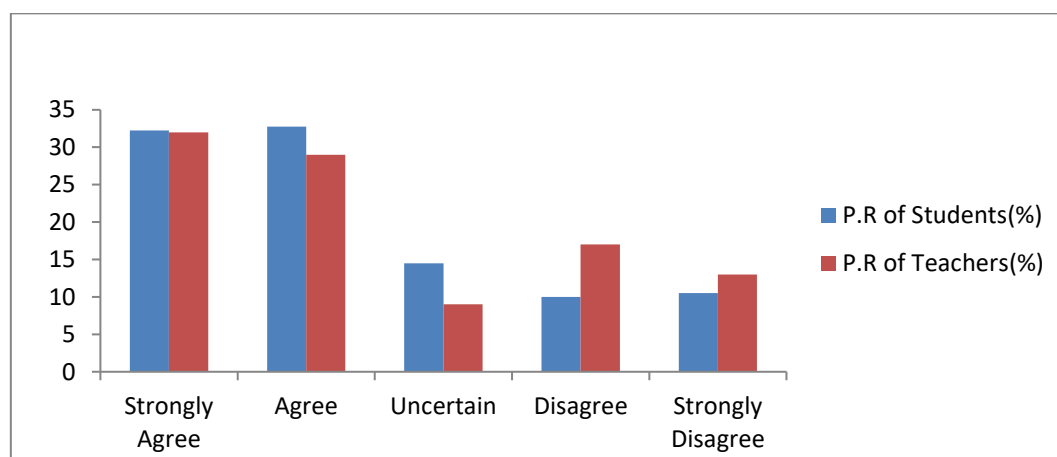


Figure 4.7 Graphical Presentations of Attitude of Teachers and Students about act of Plagiarism

TABLE 4.8

The Students Respect their Teachers

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	23(23)	24(24)	6(6)	21(21)	26(26)	100
Students	96(24)	96(24)	11(2.75)	97(24.25)	100(25)	400
Total	119(23.8)	120(24)	17(3.4)	118(23.6)	126(25.2)	500

Chi Square for teacher's sample $\chi^2 = 12.900$, $p=0.012$

Chi Square for student's sample $\chi^2=74.525$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and that of students towards the statement that the students respect their teachers. The null hypothesis No. 8 was that there is no trend of opinion among the study participants towards student respect for teachers. The output showed that the calculated chi square is not significant ($p<0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis No. 8 for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 12.900, $p <0.05$ and for students, χ^2 (df = 4, N=400) = 74.725, $p <0.05$.

From table 8The results of descriptive statistics showed that 47.8% (SA+A) of total participants supported the statement that the students respect their teachers and 48.8% (DA+SDA) of total participants opposed the above statement and only 3.4% stayed neutral. It is clear from this analysis that the opinion of teachers and students about the phenomenon of respect for teachers is same (Figure 4.8). This analysis also showed that opinion in favor and opposition is almost same.

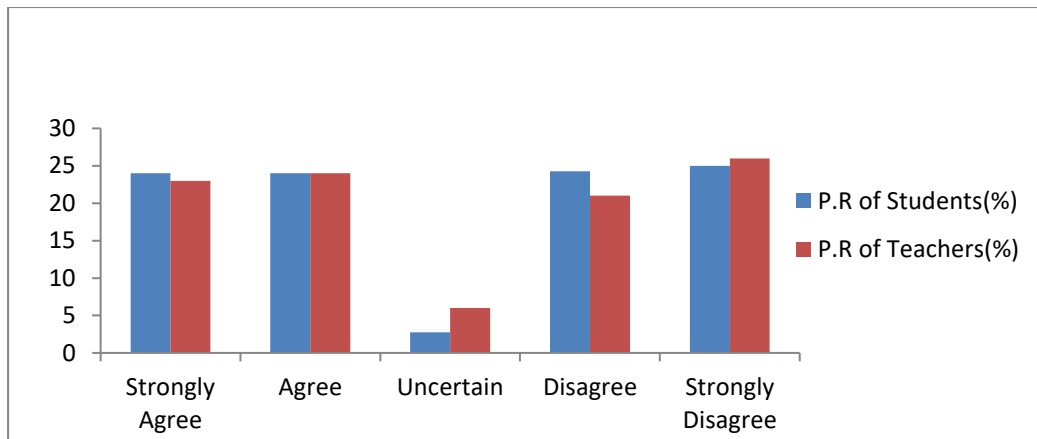


Figure 4.8 Graphical presentations of Attitude of Teachers and Students toward Respect for teachers

TABLE 4.9

The Students are Cut Off from Heroes of Muslim History

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	33(33)	37(37)	5(5)	12(12)	13(13)	100
Students	119(29.75)	117(29.25)	60(15)	51(12.75)	53(13.25)	400
Total	152(30.4)	154(30.8)	65(13)	63(12.6)	66(13.2)	500

Chi Square for teacher's sample $\chi^2 = 39.800$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 60.750$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and that of students towards the statement that the students are cut off from heroes of Muslim history. The null hypothesis No. 9 was that there is no significant trend of opinion among the study participants towards cut off student from Muslim heroes in the Islamic history. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis No. 9 for both samples of teachers and students. The test

statistics is presented for teachers, χ^2 (df = 4, N=100) = 39.800, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 60.750, $p < 0.05$.

From table 9 The results of descriptive statistics showed that 61.2% (SA+A) of total participants supported the statement that the students are cut off from heroes of Muslim history. It means the students of this age are losing the ties with heroes of Muslim history which act as role models for moral development. And 25.8% (DA+SDA) of total participants opposed the above statement and only 13% stayed neutral. It is also clear from this analysis that teachers have supported this statement more strongly than the students (Figure 4.9) and the students are confused about the statement thus 15% stayed uncertain.

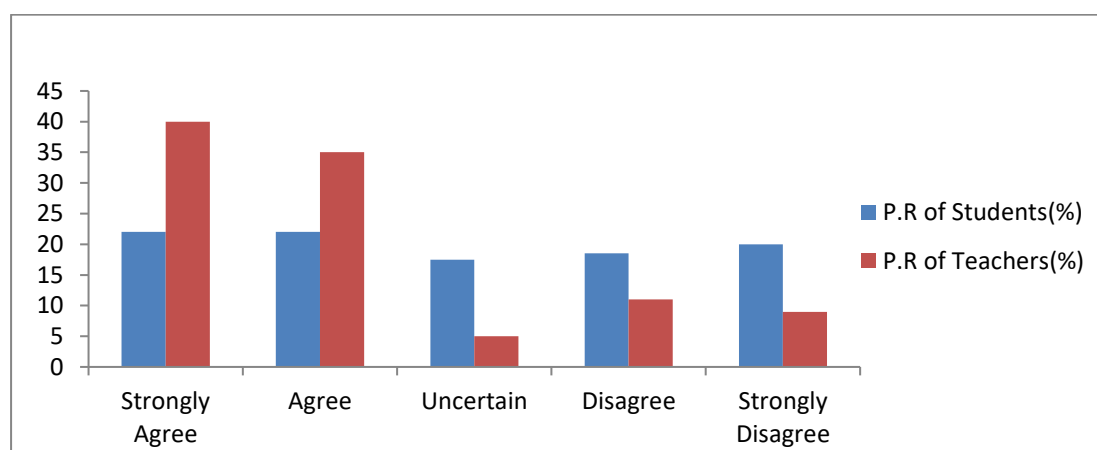


Figure 4.9 Graphical presentations of Attitude of teachers and students about relationship of students with the heroes of Muslim history

TABLE 4.10

The Students are Weak in Moral Value Trustworthiness.

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	40(40)	35(35)	5(5)	11(11)	9(9)	100
Students	88(22)	88(22)	70(17.5)	74(18.5)	80(20)	400
Total	128(25.6)	123(24.6)	75(15)	85(17)	89(17.8)	500

Chi Square for teacher's sample $\chi^2 = 52.600$, $p = 0.000$

Chi Square for student's sample $\chi^2=3.300$, $p=0.509$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and that of students towards the statement that the students are weak in moral value trustworthiness. The null hypothesis was that there is no significant trend of opinion among the study participants towards student's weakness in moral value trustworthiness. The output shows that the calculated chi square is not significant ($p<0.05$) for teachers and there is enough evidence to reject the null hypothesis No. 10. But Chi square is significant ($p>0.05$) for students thus null hypothesis cannot be rejected for samples of students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 52.600, $p <0.05$ and for students, χ^2 (df = 4, N=400) = 3.300, $p <0.05$.

From table 4.10 The results of descriptive statistics show that 50.2% (SA+A) of total participants supported the statement that the students are weak in moral value trustworthiness and 34.8% (DA+SDA) of total participants opposed the above statement and only 15% stay neutral. Figure 4.10 shows that attitude of teachers and students are remarkably different from one another. It also shows greater uncertainty in attitude of student in response to the above statement.

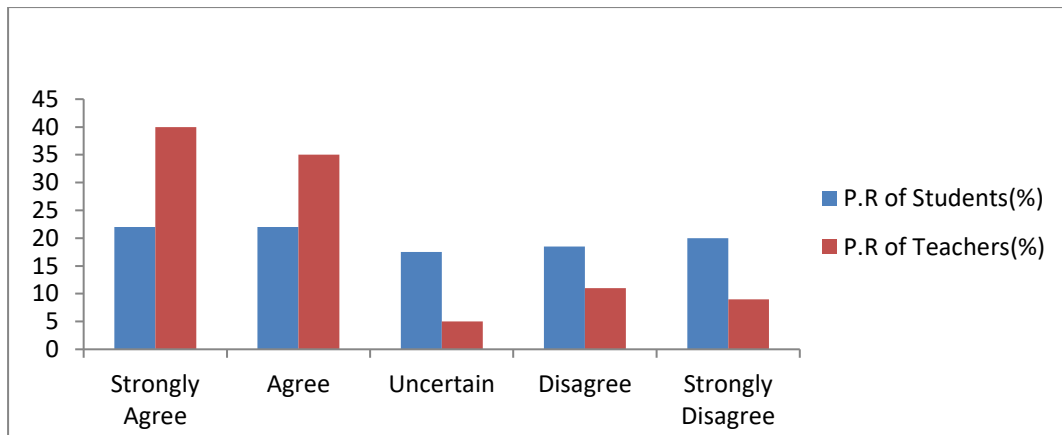


Figure 4.10 Graphical presentations of Attitude of teachers and students about Trustworthiness in students.

TABLE 4.11

There is General Trend of Dishonesty Among the Students

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	36(36)	35(35)	6(6)	11(11)	13(13)	100
Students	91(22.75)	79(19.75)	70(17.5)	85(21.25)	75(18.75)	400
Total	127(25.4)	114(22.8)	76(15.2)	96(19.2)	88(17.6)	500

Chi Square for teacher's sample $\chi^2 = 39.941$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 3.400$, $p = 0.493$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and that of students towards the statement that there is a general trend of dishonesty among the students. The null hypothesis was that there is no significant trend of opinion among the study participants towards general trend of dishonesty. The output shows that the calculated chi square for teacher's sample is not significant ($p < 0.05$) thus there is an enough evidence to reject the null hypothesis No. 11 by teachers. But calculated chi square value is significant ($p > 0.05$) for students thus data fails to reject

the null hypothesis. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 39.941, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 3.400, $p > 0.05$.

From table 11 which was about the opinion of teachers and students regarding their opinions about general trend of dishonesty. It was found that almost half of the respondent teachers (71%) and 42.5% students were agreed with this statement. It means that dishonesty exist in students (Table 4.11). In the same way there were 24% teachers and 40% student respondents who disagree with the statement. It is possible that they have different viewpoint in this regard. And 15.2 % of total respondents remain uncertain.

The results of descriptive statistics show overall trend of attitude that 48.2% (SA+A) of total participants supported the statement that there is a general trend of dishonesty and 36.8% (DA+SDA) of total participants opposed the above statement and only 15.2% stay neutral (Figure 4.11). It also showed the attitude of teacher and students are different.

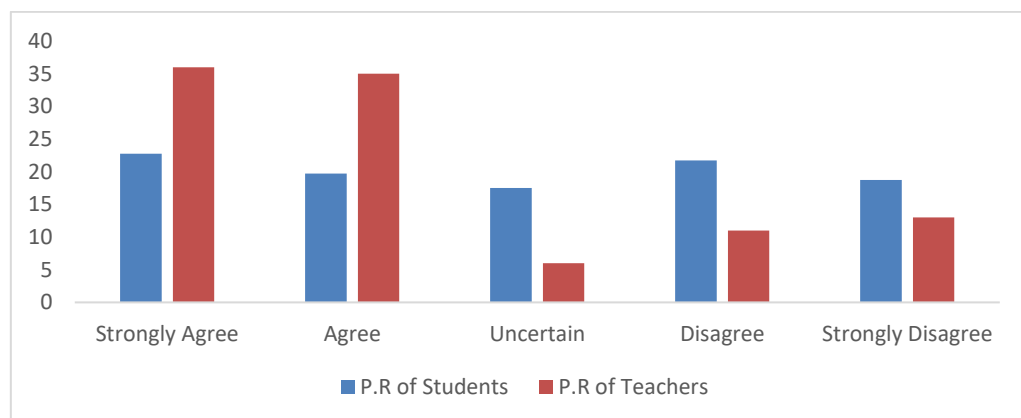


Figure 4.11 Graphical presentations of attitude towards general trend of dishonesty among the students

TABLE 4.12*Hypocrisy is a Common Fault*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	28(28)	31(31)	17(17)	10(10)	14(14)	100
Students	112(28)	124(31)	71(17.75)	40(10)	53(13.25)	400
Total	140(28)	155(31)	88(17.6)	50(10)	67(13.4)	500

Chi Square for teacher's sample $\chi^2 = 16.500$, $p = 0.002$

Chi Square for student's sample $\chi^2 = 67.125$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and that of students towards the statement that hypocrisy is a common fault. The null hypothesis No. 12 was that there is significant trend of opinion among the study participants towards hypocrisy. The output shows that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, $\chi^2(4, N=100) = 16.500$, $p < 0.05$ and for students, $\chi^2(4, N=400) = 67.125$, $p < 0.05$.

From table 12 The results of descriptive statistics show that 59% (SA+A) of total participants supported the statement that hypocrisy is common and 23.4% (DA+SDA) of total participants opposed the above statement and only 17.6% stay neutral. From figure 4.12 attitude of teachers and students is almost same.

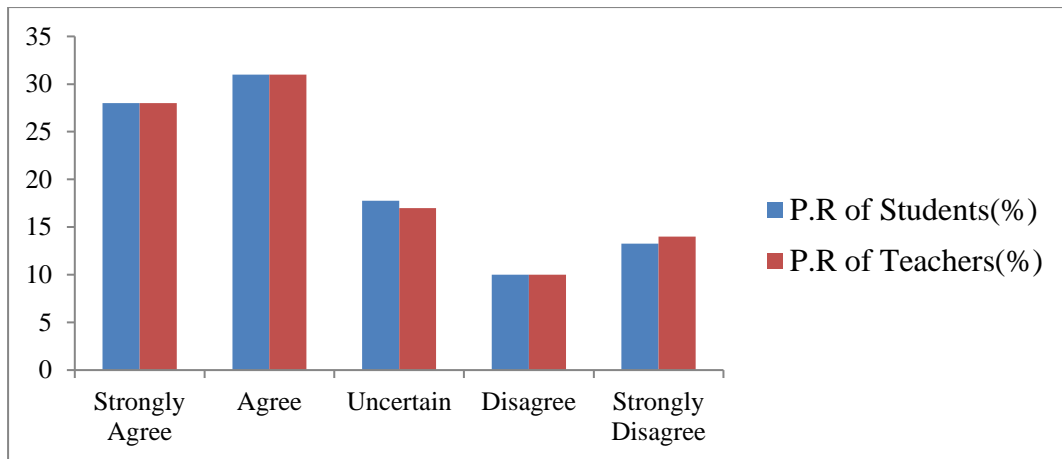


Figure 4.12 Graphical presentations of attitude towards Hypocrisy as a Common Fault in morality of Students.

TABLE 4.13

The Faith of Students about Halal and Haram is Feeble

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	27(27)	27(27)	16(16)	15(15)	15(15)	100
Students	110(27.5)	107(26.75)	69(17.25)	55(13.75)	59(14.75)	400
Total	137(27.4)	134(26.8)	85(17)	70(14)	74(14.8)	500

Chi Square for teacher's sample $\chi^2= 8.200$, $p= 0.085$

Chi Square for student's sample $\chi^2= 35.200$, $p=0.000$

From table 13 which displays results of a chi square goodness of fit test that was conducted to determine trend of opinion of teachers and that of students towards the statement that the faith of students about Halal and Haram is feeble. The null hypothesis was that there is no significant trend of opinion among the study participants towards faith about Halal and Haram. The output shows that the calculated chi square is significant ($p>0.05$) for teachers thus data fails to reject the null hypothesis No. 13 for teachers, and it is not significant for the students so data supports to reject the null

hypothesis. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 8.200, p >0.05 and for students, χ^2 (df = 4, N=400) = 32.200, p <0.05.

From table 13 The results of descriptive statistics show that 54% (SA+A) of teachers favor the statement that the faith about Halal Haram is weak and 30% oppose the above statement and 16% stay neutral. 54.25% of students are in favor of this statement and 28.5% oppose it. It was found that faith in Halal and Haram is an important issue. The participants support that the student are weak in faith about Halal and Haram concepts of Islam.

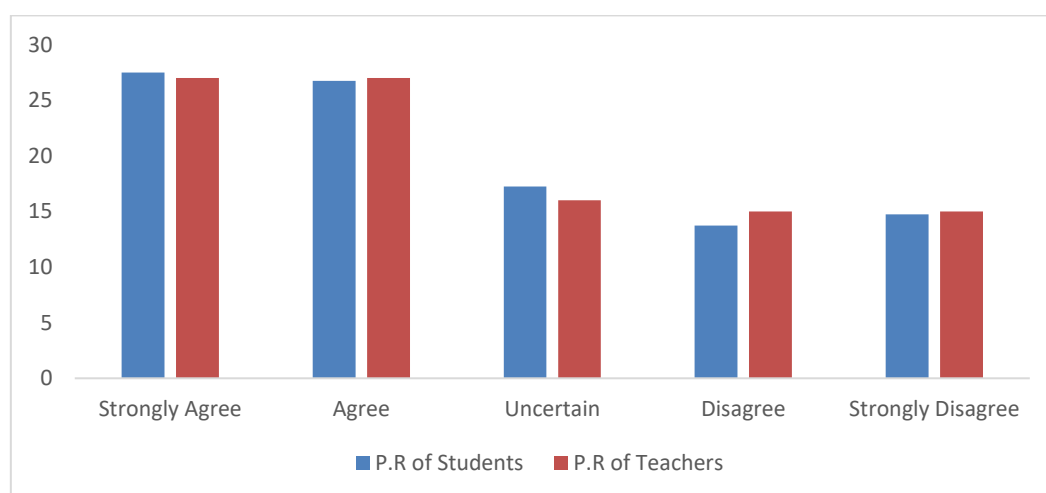


Figure 4.13 Graphical presentations of attitude towards the Faith of Students about Halal and Haram.

TABLE 4.14

The Students Are Trained to Follow the Moral Norms of the Society.

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	10(10)	8(8)	5(5)	38(38)	39(39)	100
Students	50(12.5)	43(10.75)	65(16.25)	120(30)	122(30.5)	400
Total	60(12)	51(10.2)	70(14)	158(31.6)	161(32.2)	500

Chi Square for teacher's sample $\chi^2= 57.700$, p= 0.000

Chi Square for student's sample $\chi^2= 73.225$, p=0.000

From table 14 which display results of data analyzed for a chi square goodness of fit test that was conducted to determine trend of opinion of teachers and that of students towards the statement that the students are trained to follow norms of the society. The null hypothesis No. 14 was that there is significant trend of opinion among the study participants towards training of students to follow norms of society. The output shows that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, $\chi^2 (4, N=100) = 57.700$, $p < 0.05$ and for students, $\chi^2 (4, N=400) = 73.225$, $p < 0.05$. The results of descriptive statistics show that 63.8% (DA+SDA) of total participants oppose the statement that the students are trained to follow norms of society and 22.2% (SA+A) of total participants support the above statement and only 14% stay neutral. Figure 4.14 shows that the opinion of teachers is different as they have strongly rejected (77%) the statement. Most students also rejected (60.5%) the statement and 16.5% among students are uncertain whereas the uncertainty in teachers' response is only 5%

From table 14 which was about the opinion of teachers and students regarding their opinions about training of students to follow norms of the society. It was found that large majority of the teachers (77%) and (60.5%) of students were opponent of the statement that the students are trained to follow moral norms of the society. It means that training of students to follow norms of society, is an important issue and it is rejected by the participant (Table 14). In the same way, there were 18% teachers and 23.25 % student respondents who agree with the statement. It is possible that they have different viewpoint in this regard. 14% of total respondents remain uncertain. Figure 4.14 showed that the pattern attitude of teachers and that of students is almost same. Percentage of being uncertain is large (16.25%) for student participants.

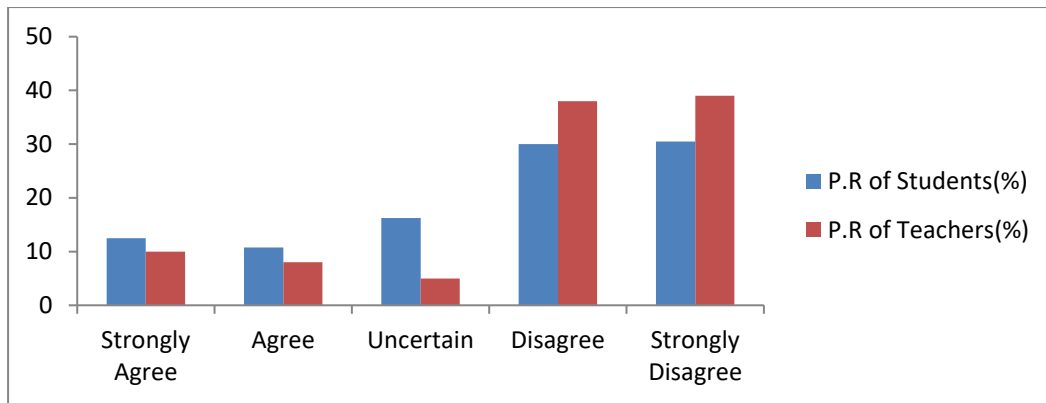


Figure 4.14 Graphical presentations of attitude towards The Student are training to follow the Moral Norms of the Society.

TABLE 4.15

The Government Has Become Indifferent with Moral Development of His People

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	31(31)	35(35)	9(9)	15(15)	10(10)	100
Students	121(30.25)	123(30.75)	43(10.75)	65(16.25)	48(12)	400
Total	152(30.4)	158(31.6)	52(10.4)	80(16)	58(11.6)	500

Chi Square for teacher's sample $\chi^2 = 29.600$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 76.850$, $p = 0.000$

From table 15 which shows the results of a chi square goodness of fit test that was conducted to determine trend of opinion of teachers and that of students towards the statement that the government has become indifferent to moral development. The null hypothesis No. 15 was that there is no significant trend of opinion among the study participants towards government's behavior about moral development. The output shows that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 29.600, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 76.850, $p < 0.05$. The results

of descriptive statistics show that 64% (SA+A) of total participants support the statement that the act of plagiarism is exercised by students while preparation of their assignments and 27.6% (DA+SDA) of total participants oppose the above statement and only 10.4% stay neutral. Figure 4.15 shows that the opinion of teachers and students regarding this statement not so much different because teachers support is 66% whereas student support is 61%

From table 15 which was about the opinion of teachers and students regarding their opinions about behavior of Government about moral development. It was found that majority of the teachers (66%) and more than half (61%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 15). In the same way there were 25% teachers and 28.25% student respondents who disagree with the statement. It is possible that they have different view point in this regard. 15.2% of total respondents remain uncertain. Figure 4.15 shows that the pattern of attitude of teachers and that of students is same.

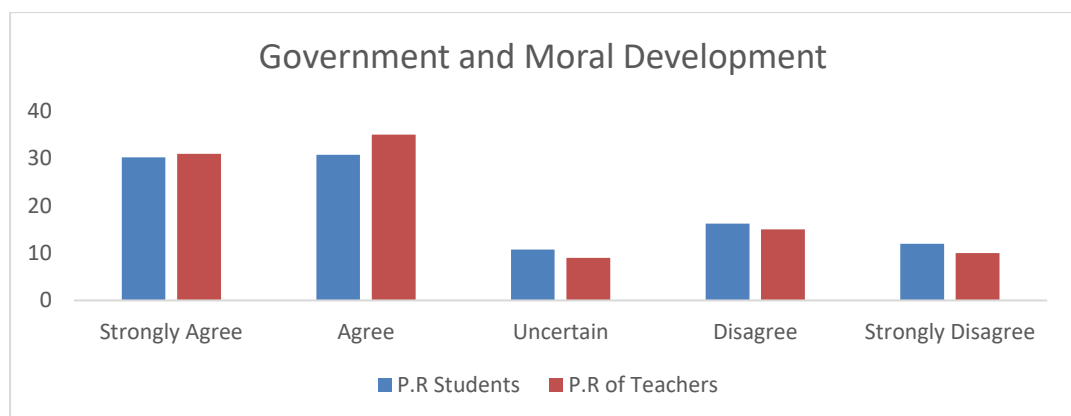


Figure 4.15 Graphical presentations of attitude towards the government relation with moral development of his people.

TABLE 4.16*The Government Provides Sufficient Budget Allocations for Moral Development*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	8(8)	21(21)	12(12)	23(23)	36(36)	100
Students	62(15.5)	50(12.5)	75(18.75)	105(26.25)	108(27)	400
Total	70(14)	71(14.2)	87(17.4)	128(25.6)	144(28.8)	500

Chi Square for teacher's sample $\chi^2 = 23.700$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 33.225$, $p = 0.000$

From table 16 which shows the results of a chi square goodness of fit test that was conducted to determine trend of opinion of teachers and that of students towards the statement that the government provides enough budget allocation for moral development. The null hypothesis No. 16 was that there is no significant trend of opinion among the study participants towards government's budget provisions for moral development. The output shows that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 23.700, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 33.225, $p < 0.05$. The results of descriptive statistics show that 54.4% (SDA+DA) of total participants has rejected the statement that the government provides enough budget allocations for moral development and 28.2% (SA+A) of total participants supported the above statement and only 17.4% stay neutral. Figure 4.16 shows similarity in opinion of both type of participants. According to the opinion of teachers (59%) and students (53.25%) government is not providing enough budget allocation for promotion of moral development

From table 16 which displays the results of attitude of teachers and students about provisions of budget allocation for moral development by the government, it was found that majority of teachers (59%) and students (53.25%) have opined to reject the notion. The null hypothesis that there is no difference in opinion of respondents was rejected. In the same way 29% of teachers 28% of students favor this statement. It is quite possible that they have different point view from that of the majority. It was also found that 17.4% participants were neutral. Figure 4.16 shows that range attitude of teachers and students on this regard, is almost same.

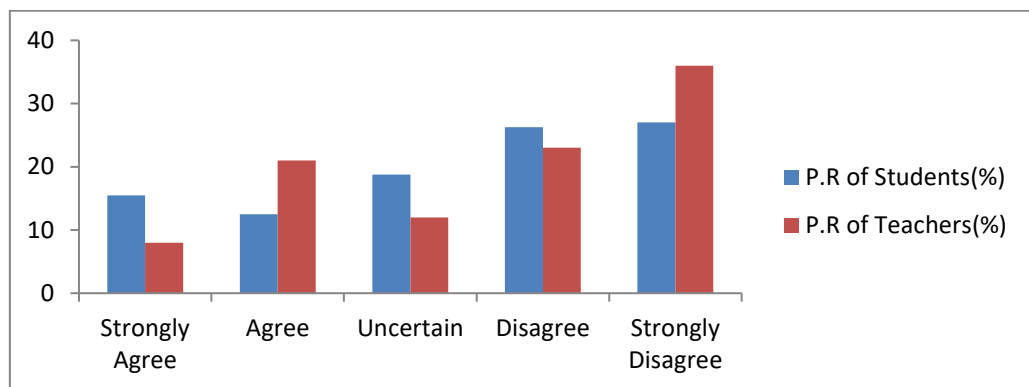


Figure 4.16 Graphical presentations of attitude towards the Government Budget Allocations for Moral Development

TABLE 4.17

The Moral Development Is Missing from Curriculum.

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	41(41)	30(30)	5(5)	19(19)	5(5)	100
Students	123(30.75)	138(34.5)	67(16.75)	35(8.75)	37(9.25)	400
Total	164(32.8)	168(33.6)	72(14.4)	54(10.8)	42(8.4)	500

Chi Square for teacher's sample $\chi^2 = 49.600$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 115.700$, $p = 0.000$

From table 17 which shows results of a chi square goodness of fit test that was conducted to determine trend of opinion of teachers and that of students towards the

statement that the moral development is missing from curriculum. The null hypothesis No. 17 was that there is no significant trend of opinion among the study participants towards curriculum and moral development. The output shows that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 49.600, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 115.700, $p < 0.05$. The results of descriptive statistics show that 66.4% (SA+A) of total participants support the statement that the curriculum has no moral development related objectives, content, methods and evaluation and 19.2% (DA+SDA) of total participants oppose the above statement and only 14.4% stay neutral. Table 17 and figure 4.17 shows that curriculum is deficient, and issue of moral development is not properly addressed. Pattern of opinion of both teachers

From table 17 which displays the results of data analysis of attitude of teachers and students towards presence of moral development in curriculum. It was found that large majority of teachers (71%) and students (65.25%) have favored this statement. The null hypothesis that there is no significant trend of opinion among the study participants presence of moral development in curriculum was rejected on this ground. The moral development is missing from curriculum is an important issue and is well supported by the participants. In same way 24% teachers and 18% students have opposed the statement. It is quite possible that they have a different point of view. It was also noted that the pattern of attitude spread is almost same for both teachers and students

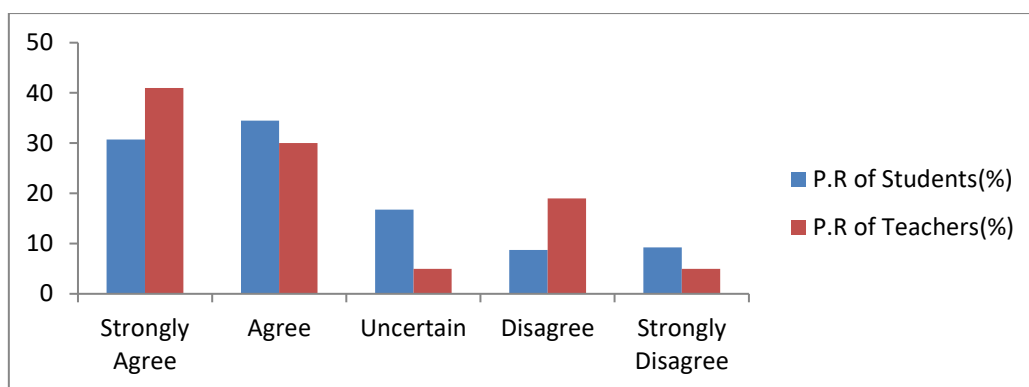


Figure 4.17 Graphical presentations of attitude towards Curriculum and moral development.

TABLE 4.18

Privatization and Entrepreneurship of Education are Among the Causes of Moral Decline

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	15(15)	50(50)	5(5)	23(23)	7(7)	100
Students	97(24.25)	98(24.5)	80(20)	65(16.25)	60(15)	400
Total	112(22.4)	148(29.6)	85(17)	88(17.6)	67(13.4)	500

Chi Square for teacher's sample $\chi^2= 66.400$, $p= 0.000$

Chi Square for student's sample $\chi^2= 15.475$, $p=0.004$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and that of students towards the statement that the privatization and entrepreneurship of education cause moral decline. The null hypothesis No.18 was that there is no significant trend of opinion among the study participants towards effects privatization and entrepreneurship. The output shows that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 66.44, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 15.475, $p < 0.05$. The results of descriptive statistics show that 52% (SA+A) of total participants support the statement that the curriculum has no moral

development related objectives, content, methods and evaluation and 31% (DA+SDA) of total participants oppose the above statement and only 17% stay neutral.

From table 18 which was about the opinion of teachers and students regarding their opinions about privatization and entrepreneurship of education. It was found that almost more than half of the teachers (65%) and almost half (48.75%) students were agreed with this statement. It means that privatization and entrepreneurship of education is an important issue and it is well supported by the participant (Table 1). In the same way there were 30% teachers and 31.5% student respondents who disagree with the statement. It is possible that they have different viewpoint in this regard. 17% of total respondents remain uncertain. Figure 4.18 shows that the attitude of teachers and that of students is remarkably different. Percentage of being uncertain is large (20%)

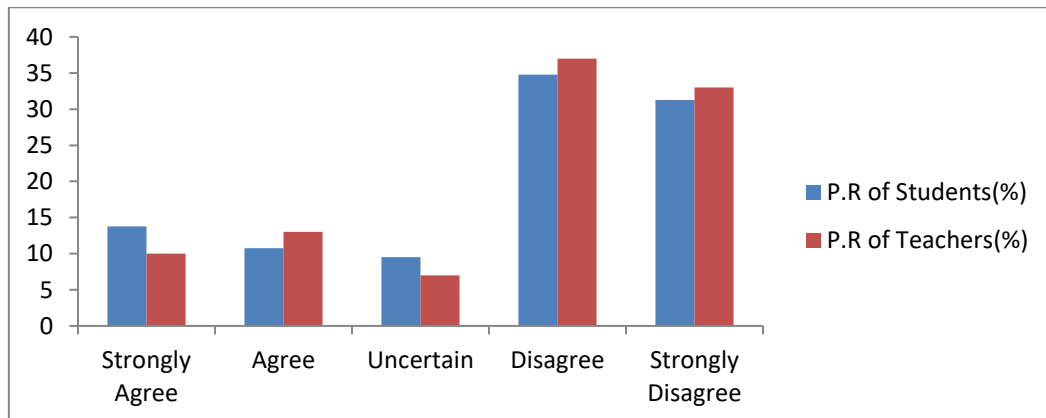


Figure 4.18 Graphical presentations of attitude towards Effects of Privatization and Entrepreneurship of Education.

TABLE 4.19

Medium of Instruction Affect Moral Orientation

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	24(24)	22(22)	18(18)	18(18)	18(18)	100
Students	96(24)	93(23.25)	69(17.25)	72(18)	70(17.5)	400
Total	120(24)	115(23)	87(17.4)	90(18)	88(17.6)	500

Chi Square for teacher's sample $\chi^2= 1.600$, $p= 0.809$

Chi Square for student's sample $\chi^2= 8.875$, $p=0.064$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and that of students towards the statement that the medium of instructions affect moral orientation. The null hypothesis No. 19 was that there is significant trend of opinion among the study participants towards effect of medium of instruction on moral orientation. The output showed that the calculated chi square is significant ($p>0.05$) for both teachers and students thus there is not enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 1.600, $p >0.05$ and for students, χ^2 (df = 4, N=400) = 8.875, $p>0.05$. The results of descriptive statistics show that 47% (SA+A) of total participants support the statement that the medium of instruction affect moral orientation and 35.6% (DA+SDA) of total participants oppose the above statement and only 17.4% stay neutral.

From table 19 which was about the opinion of teachers and students regarding their opinions about effects of medium of instruction on moral development. It was found that almost less than half of the teachers (46%) and (47.25%) students were agreed with this statement. It means that impact of medium of instruction on moral development is a minor issue and it is not well supported by the participant (Table 1). In the same way there were 36% teachers and 35.5% student respondents who disagree with the statement. It is possible that they have different view point in this regard. 17.4% of total respondents remain uncertain. Figure 4.19 showed that the attitude of teachers and that of students is almost same. Percentage of being uncertain was fairly large (17.4%) for teachers and student participants.

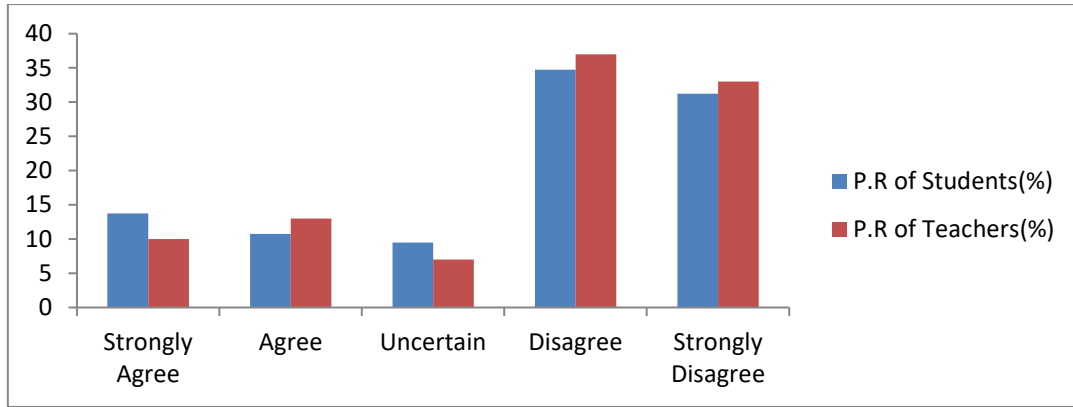


Figure 4.19 Graphical presentations of attitude towards Effects of Medium of Instruction on moral Orientation

TABLE 4.20

Value Free Education Cause Moral Decline.

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	31(31)	32(32)	5(5)	16(16)	16(16)	100
Students	108(27)	104(26)	48(12)	64(16)	76(19)	400
Total	139(27.8)	136(27.2)	53(10.6)	80(16)	92(18.4)	500

Chi Square for teacher's sample $\chi^2 = 26.100$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 33.200$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that value free education cause moral decline. The null hypothesis No. 20 was that there is significant trend of opinion among the study participants towards value free education. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 26.100, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 33.200, $p < 0.05$. The results of descriptive statistics show that 55% (SA+A) of total participants support the statement that value

free education cause moral decline and 43.4% (DA+SDA) of total participants oppose the above statement and only 10.6% stayed neutral.

From table 20 which was about the opinion of teachers and students regarding their opinions about value free education as a cause of moral decline. It was found that almost more than half of the teachers (63%) and (53%) of students were agreed with this statement. It means that value free education is an important issue and it is not well supported by the participant (Table 20). In the same way, there were 32% teachers and 35 % student respondents who disagree with the statement. It is possible that they have different view point in this regard. 10.6% of total respondents remain uncertain. Figure 4.20 showed that the pattern attitude of teachers and that of students is almost same. Percentage of being uncertain is large (10.6%) for teachers and student’s participants.

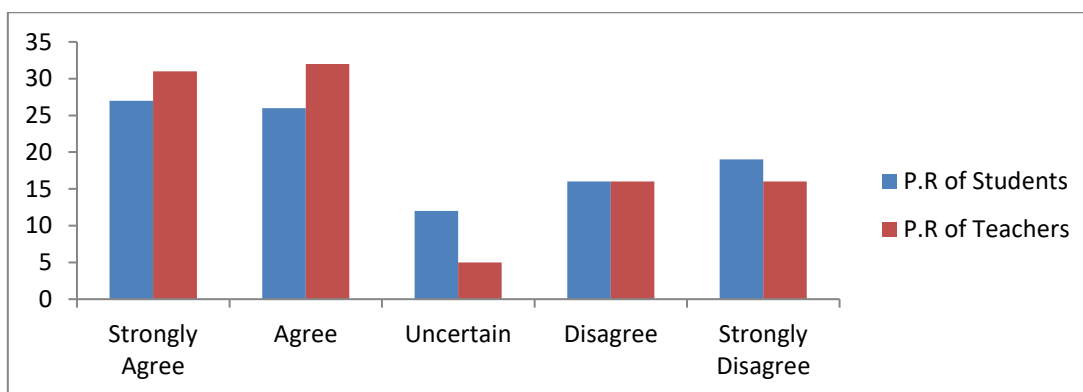


Figure 4.20 Graphical presentations of attitude towards Value Free Education.

TABLE 4.21

Society and Parents are Doing Their Job for Moral Development of Young Generation

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	10(10)	13(13)	7(7)	37(37)	33(33)	100
Students	55(13.75)	43(10.75)	38(9.5)	139(34.75)	125(31.25)	400
Total	65(13)	56(11.2)	45(9)	176(35.2)	158(31.6)	500

Chi Square for teacher’s sample $\chi^2 = 38.800$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 115.800$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the society and parents are doing their job for moral development of young generation. The null hypothesis was No. 21 that there is no significant trend of opinion among the study participants towards role of society and parents for moral development. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 38.800, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 115.800, $p < 0.05$. The results of descriptive statistics showed that 24.2% (SA+A) of total participants supported the statement that the society and parents are doing their duty for moral development and 66.8% (DA+SDA) of total participants opposed the above statement and only 9% stay neutral.

From table 21 which was about the opinion of teachers and students regarding their opinions about role of society and parents for moral development of young generation. It was found that almost large majority of the teachers (70%) and (66%) of students were disagreed with this statement. It means that role of society and parents in moral development of young generation was nothing as it was rejected by a large majority of the participants (Table 20). In the same way there were 23% teachers and 24.5 % student respondents who agreed with the statement. It is possible that they have different viewpoint in this regard. 9% of total respondents remained uncertain. Figure 4.21 showed that the pattern attitude of teachers and that of students is almost same.

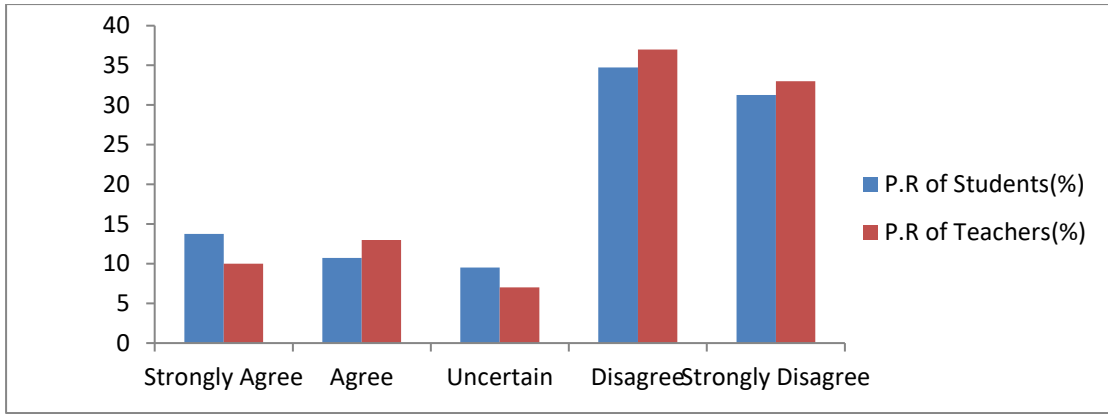


Figure 4.21 Graphical presentations of attitude towards Role of society and parents

TABLE 4.22

Feeble Faith (Weak) in Hereafter Contributes in Moral Decline.

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	28(28)	29(29)	10(10)	21(21)	12(12)	100
Students	95(23.75)	101(25.25)	61(15.25)	70(17.5)	73(18.25)	400
Total	123(24.6)	130(26)	71(14.2)	91(18.2)	85(17)	500

Chi Square for teacher's sample $\chi^2 = 15.500$, $p = 0.004$

Chi Square for student's sample $\chi^2 = 14.700$, $p = 0.005$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards feeble faith in hereafter contribute in moral decline. The null hypothesis was No. 22 that there is no significant trend of opinion among the study participants towards faith in hereafter. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 15.500, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 14.700, $p < 0.05$. The results of descriptive statistics showed that 50.6% (SA+A) of total participants supported the statement that feeble

faith in hereafter contribute in moral decline and 35.2% (DA+SDA) of total participants oppose the above statement and only 14.2% stayed neutral.

From table 22 which was about the opinion of teachers and students regarding their opinions about feebleness of faith in Hereafter and its contribution in moral orientation. It was found that almost more than half of the teachers (57%) and almost half (49%) of students were agreed with this statement. It means that nature of faith in Hereafter is an important issue and contributes in moral development, and it was supported by the participants (Table 22). In the same way there were 33% teachers and 35.75 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 14.2% of total respondents remain uncertain. Figure 4.22 showed that the pattern of attitude of teachers and that of students is almost same. Percentage of being uncertain is large (15.25%) for student participants.

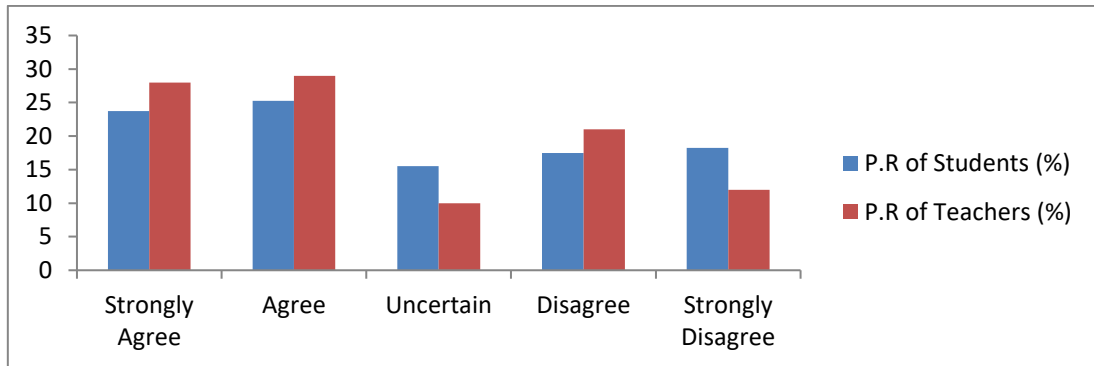


Figure 4.22 Graphical presentations of attitude towards Effects of weakness of faith.

TABLE 4.23

Sectarianism is a Cause of Moral Decline

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	26(26)	25(25)	5(5)	22(22)	22(22)	100
Students	98(24.5)	102(25.5)	70(17.5)	65(16.25)	65(16.25)	400
Total	124(24.8)	127(25.4)	75(15)	87(17.4)	87(17.4)	500

Chi Square for teacher's sample $\chi^2 = 14.700$, $p = 0.005$

Chi Square for student's sample $\chi^2 = 16.975$, $p = 0.002$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that sectarianism is a cause of moral decline. The null hypothesis was No. 23 that there is no significant trend of opinion among the study participants towards sectarianism. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 14.700, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 16.975, $p < 0.05$. The results of descriptive statistics showed that 50.2% (SA+A) of total participants supported the statement that sectarianism cause moral decline and 34.8% (DA+SDA) of total participants opposed the above statement and only 15% stayed neutral.

From table 23 which was about the opinion of teachers and students regarding their opinions about role sectarianism as a cause of moral decline. It was found that almost than half of the teachers (51%) and (50%) of students were agreed with this statement. It means that sectarianism is an important issue and it is supported by the participant (Table 23). In the same way, there were 44% teachers and 32.5 % student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 15% of total respondents remained uncertain. Figure 4.23 shows that the pattern attitude of teachers and that of students is same. Percentage of being uncertain is large (17.5%) for student participants.

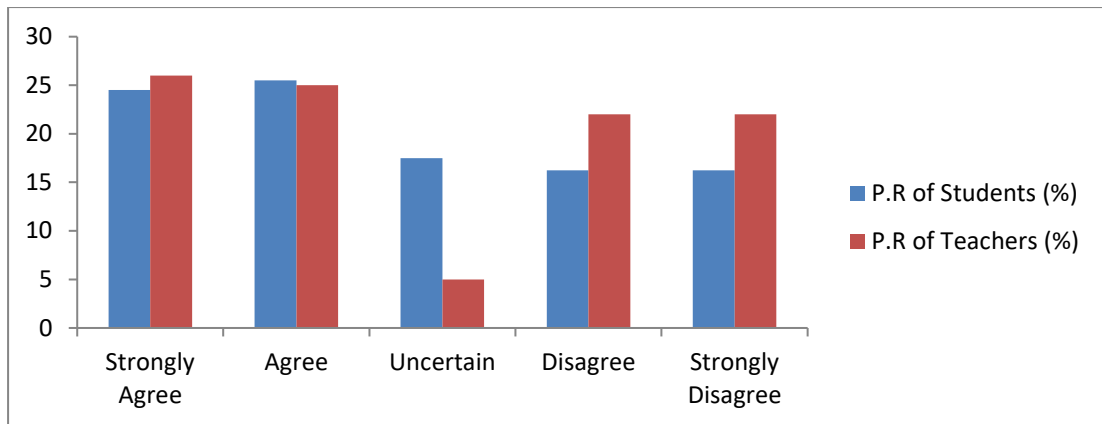


Figure 4.23 Graphical presentations of attitude towards Effects Sectarianism on morality.

TABLE 4.24

Philosophies Like Pragmatism and Secularism Cause Moral Decline

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	34(34)	36(36)	7(7)	17(17)	6(6)	100
Students	89(22.25)	87(21.75)	80(20)	66(16.5)	78(19.5)	400
Total	123(24.6)	123(24.6)	87(17.4)	83(16.6)	84(16.8)	500

Chi Square for teacher's sample $\chi^2 = 41.300$, $p = 0.000$

Chi Square for student sample $\chi^2 = 4.125$, $p = 0.389$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement pragmatism and secularism cause moral decline. The null hypothesis No. 24 was that there is no significant trend of opinion among the study participants towards pragmatism and secularism. The output showed that the calculated chi square is not significant ($p < 0.05$) for teachers and it was significant ($p > 0.05$) for students. For teachers, there is enough evidence to reject the null hypothesis. Data of students failed to reject the null hypothesis. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 41.300, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 4.125, $p > 0.05$. The results of descriptive statistics showed that 49.2% (SA+A) of total participants supported the statement that pragmatism and secularism

cause moral decline and 33.4% (DA+SDA) of total participants opposed the above statement and only 17.4% stay neutral. The descriptive statistics also showed a marked difference in attitude towards this statement. Seventy percent of teacher's sample supported this statement and only 44% of students favor this statement. 7% of teachers stayed neutral whereas 20% of students stay neutral to this statement.

From table 24 which was about the opinion of teachers and students regarding their opinions about role of pragmatism and secularism. It was found that almost more than half of the teachers (70%) and less than half (44%) of students were agreed with this statement. It means that the philosophies are more important issue according to the teachers and it less important in the view of the students (Table 24). In the same way there were 23% teachers and 36 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 17.4% of total respondents remained uncertain. Figure 4.24 shows that the pattern attitude of teachers and that of students is entirely different. Percentage of being uncertain is large (20%) for student participants.

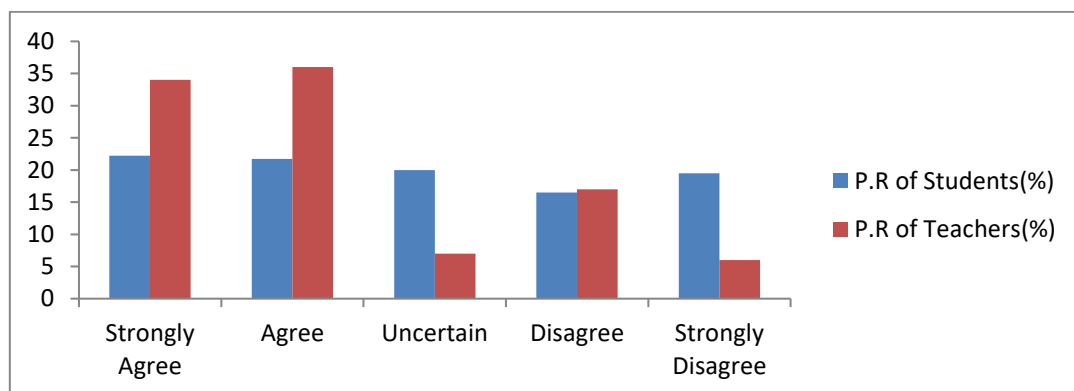


Figure 4.24 Graphical presentations of attitude towards Effects Pragmatism and secularism on morality.

TABLE 4.25*Media, Globalization and International Conspiracies Promote Immoral Ways.*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	27(27)	31(31)	5(5)	18(18)	19(19)	100
Students	109(27.25)	112(28)	51(12.75)	65(16.25)	63(15.75)	400
Total	136(27.2)	143(28.6)	56(11.2)	83(16.6)	82(16.4)	500

Chi Square for teacher's sample $\chi^2= 20.000$, $p= 0.000$ Chi Square for student's sample $\chi^2= 40.250$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that the media, globalization and international conspiracies promote immoral ways. The null hypothesis No. 25 was that there is no significant trend of opinion among the study participants towards effect of media, globalization and international conspiracies on morality. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 20.000, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 40.200, $p < 0.05$. The results of descriptive statistics showed that 55.8% (SA+A) of total participants support the statement that media, globalization and international conspiracies promoted immoral ways and 33% (DA+SDA) of total participants opposed the above statement and only 11.2% stayed neutral.

From table 25 which was about the opinion of teachers and students regarding their opinions about role of media, globalization and international conspiracies in promotion of immoral ways. It was found that almost more than half of the teachers (58%) and

(55.25%) of students were agreed with this statement. It means that Media, globalization and international conspiracies are important issues and it is well supported by the participant (Table 25). In the same way, there were 39% teachers and 32% student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 11.2% of total respondents remained uncertain. Figure 4.25 showed that the pattern attitude of teachers and that of students is almost same. Percentage of being uncertain is large (12.75%) for student participants.

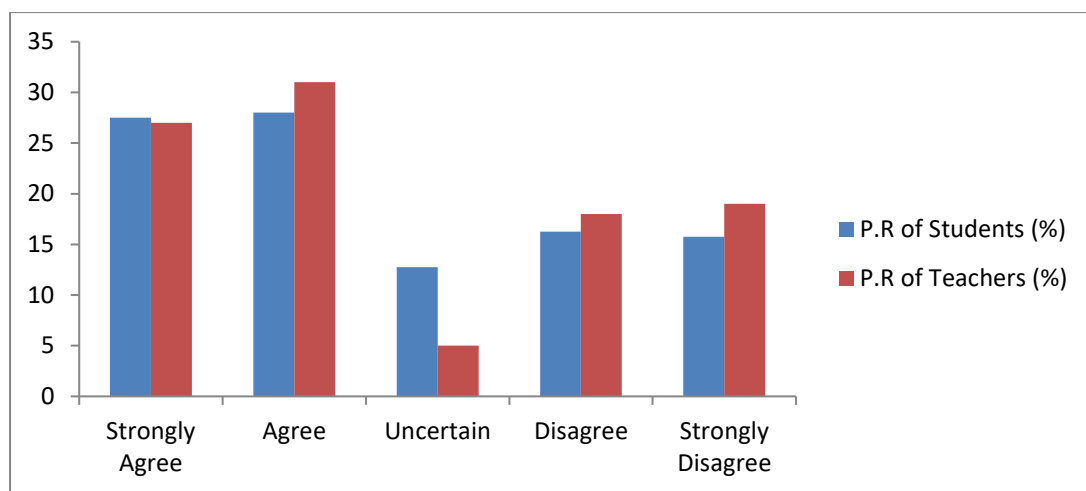


Figure 4.25 Graphical presentations of attitude towards Effects Media, Globalization and International conspiracies

TABLE 4.26

Spiritual Development, Elimination of Discrimination Between Thoughts and Action and Purification of Soul is Islamic Aim of Moral Development

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	37(37)	40(40)	5(5)	10(10)	8(8)	100
Students	121(30.25)	142(35.5)	35(8.75)	52(13)	50(12.5)	400
Total	158(31.6)	182(36.4)	40(8)	62(12.4)	59(11.8)	500

Chi Square for teacher's sample $\chi^2= 57.900$, $p= 0.000$

Chi Square for student's sample $\chi^2= 115.425$, $p=0.000$

From table 26 which shows the results of a chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement Spiritual development, elimination of discrimination between thoughts and action and purification of soul is Islamic aim of moral development. The null hypothesis No. 26 was that there is no significant trend of opinion among the study participants towards above statement. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 57.900, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 115.425, $p < 0.05$. The results of descriptive statistics showed that 68% (SA+A) of total participants supported the statement that spiritual development, elimination of discrimination between thoughts and action and purification of soul is the Islamic aim of moral development and 24.2% (DA+SDA) of total participants opposed the above statement and only 8% stayed neutral.

From table 26 which was about the opinion of teachers and students regarding their opinions about spiritual development, elimination of discrimination between thoughts and action and purification of soul is Islamic aim of moral development. It was found that almost three fourth of the teachers (77%) and (65.75%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 26). In the same way, there were 19% teachers and 25.5 % student's respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 8% of total respondents remained uncertain. Figure 4.26 showed that the pattern attitude of teachers and that of students is almost same.

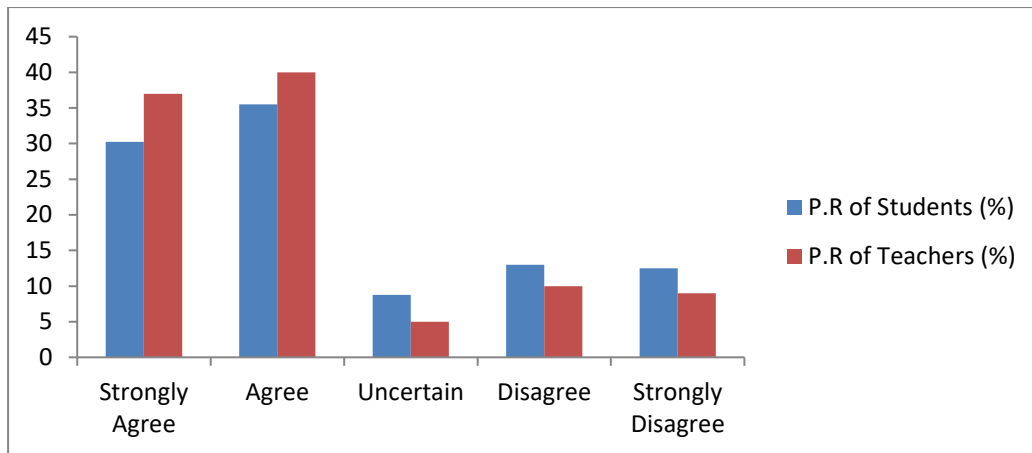


Figure 4.26 Graphical Presentations of Attitude towards Islamic aims of Moral Development.

TABLE 4.27

Islamic Spirit of Morality is the Patience

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	36(36)	33(33)	5(5)	14(14)	12(12)	100
Students	120(30)	123(30.75)	65(16.25)	48(12)	53(13.25)	400
Total	156(31.2)	156(31.2)	70(14)	62(12.4)	65(13)	500

Chi Square for teacher's sample $\chi^2 = 37.500$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 72.225$, $p = 0.000$

From table 27 which shows the results of a chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that Islamic spirit of morality is the Patience. The null hypothesis No. 27 was that there is no significant trend of opinion among the study participants towards Islamic spirit of morality is the Patience. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 37.500, $p < 0.05$ and for students, χ^2 (df

= 4, N=400) = 72.225, $p < 0.05$. The results of descriptive statistics showed that 62.4% (SA+A) of total participants supported the statement that Islamic spirit of morality is the Patience and 25.4% (DA+SDA) of total participants oppose the above statement and only 14% stayed neutral.

From table 27 which was about the opinion of teachers and students regarding their opinions about Islamic spirit of morality is the patience. It was found that large majority of the teachers (69%) and (60.75%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 27). In the same way, there were 26% teachers and 25.25 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 14% of total respondents remained uncertain. Figure 4.27 showed that the pattern attitude of teachers and that of students is almost same.

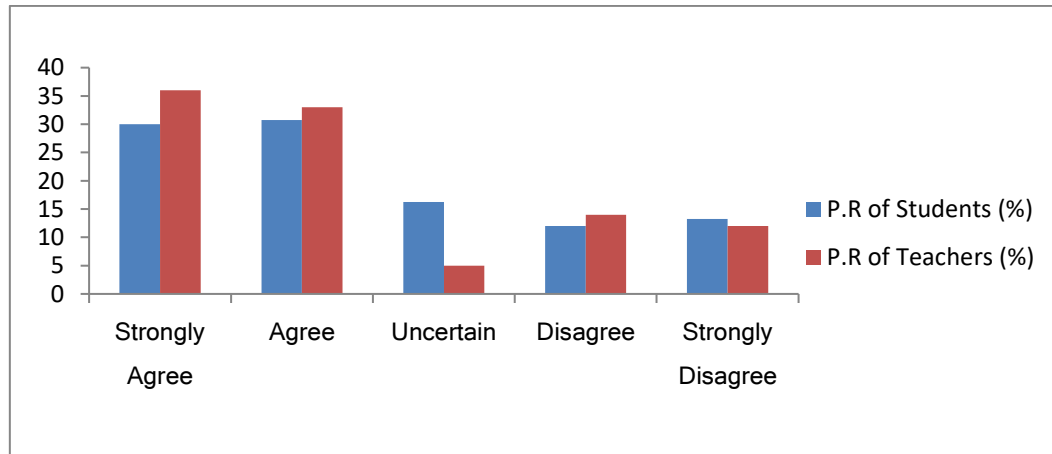


Figure 4.27 Graphical Presentations of Attitude towards Patience as Spirit of Islamic Morality.

TABLE 4.28*Internal Motivation and External Control is Not Essential for Moral Uplifting of a Man*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	37(37)	37(37)	8(8)	13(13)	5(5)	100
Students	119(29.75)	113(28.25)	47(11.75)	61(15.25)	60(15)	400
Total	156(31.2)	150(30)	55(11)	74(14.8)	65(13)	500

Chi Square for teacher's sample $\chi^2= 49.800$, $p= 0.000$ Chi Square for student's sample $\chi^2= 55.750$, $p=0.000$

From table 27 which shows the results of a chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that internal motivation and external control is not essential for moral uplifting of a man. The null hypothesis No. 28 was that there is no significant trend of opinion among the study participants towards internal motivation and external control is not essential for moral uplifting of a man. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 49.800, $p < 0.05$ and for students, χ^2 (d = 4, N=400) = 55.750, $p < 0.05$. The results of descriptive statistics showed that 61.2% (SA+A) of total participants supported the statement that Internal motivation and external control is not essential for moral uplifting of a man and 27.8% (DA+SDA) of total participants opposed the above statement and only 11% stayed neutral.

From table 28 which was about the opinion of teachers and students regarding their opinions about need of internal motivation and that of external control for moral development. It was found that large majority of the teachers (74%) and (58%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 28). In the same way there were 26%

teachers and 25.25 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 14% of total respondents remained uncertain. Figure 4.28 shows that the pattern attitude of teachers and that of students is almost same.

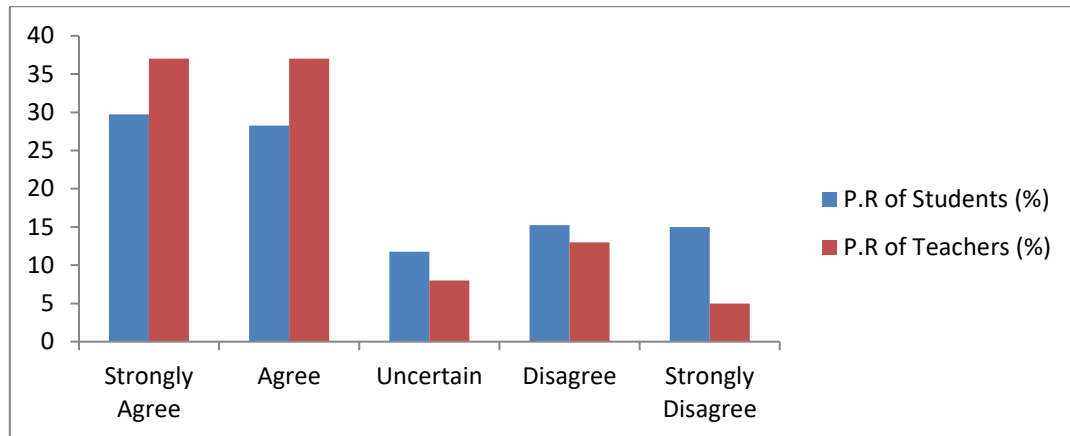


Figure 4.28 Graphical Presentations of Attitude towards Role of Motivation and External Control on Moral development.

TABLE 4.29

Foundations of Islamic Morality are Faith in Allah, Concept off Hereafter and Sovereignty of Allah's Commandments

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	40(40)	38(38)	6(6)	7(7)	9(9)	100
Students	147(36.75)	151(37.75)	25(6.25)	40(10)	37(9.25)	400
Total	187(37.4)	189(37.8)	31(6.2)	47(9.4)	46(9.2)	500

Chi Square for teacher's sample $\chi^2= 60.500$, $p= 0.000$

Chi Square for student's sample $\chi^2= 200.050$, $p=0.000$

From table 29 which presents the results of a chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that Foundations of Islamic morality are faith in Allah, concept of hereafter and sovereignty of Allah's commandments. The null hypothesis No. 29 was that there is no significant trend of opinion among the study participants towards Foundations of Islamic morality are faith in Allah, concept of hereafter and sovereignty of Allah's

commandments. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 60.500, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 200.050, $p < 0.05$. The results of descriptive statistics showed that 75.2% (SA+A) of total participants support the statement that Foundations of Islamic morality are faith in Allah, concept of hereafter and sovereignty of Allah's commandments and 19.6% (DA+SDA) of total participants opposed the above statement and only 6.2% stayed neutral.

From table 29 which was about the opinion of teachers and students regarding their opinions about Faith in Allah as a foundation of Islamic morality. It was found that large majority of the teachers (78%) and (74.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 29). In the same way, there were 16% teachers and 29.5 % of student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 6.2% of total respondents remain uncertain. Figure 4.29 showed that the pattern attitude of teachers and that of students is almost same.

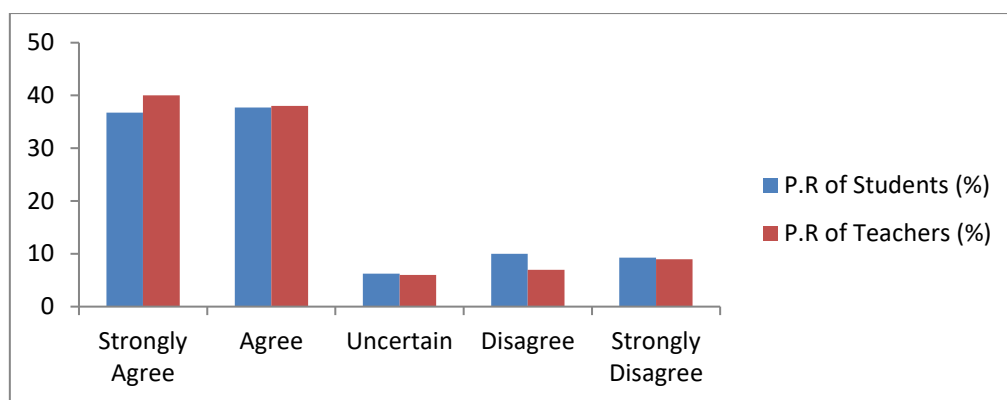


Figure 4.29 Graphical Presentations of Attitude towards Foundations Morality

TABLE 4.30

There is a Need of a Set of Shared Values to Inculcate them through Education System

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	27(27)	30(30)	11(11)	12(12)	20(20)	100
Students	106(26.5)	122(30.5)	45(11.25)	49(12.25)	78(19.5)	400
Total	133(26.6)	152(30.4)	56(11.2)	61(12.2)	98(19.6)	500

Chi Square for teacher's sample $\chi^2 = 14.700$, $p = 0.005$

Chi Square for student's sample $\chi^2 = 57.875$, $p = 0.000$

From table 30 which presents the results of a chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that there is a need of a set of shared values to inculcate them through education system. The null hypothesis No. 30 was that there is no significant trend of opinion among the study participants towards There is a Need of a Set of Shared Values to inculcate them Through Education System. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 14.700, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 57.875, $p < 0.05$. The results of descriptive statistics showed that 57%

(SA+A) of total participants supported the statement that there is a need of a set of shared values to inculcate them through education system and 31.8% (DA+SDA) of total participants opposed the above statement and only 11.2% stayed neutral.

From table 30 which was about the opinion of teachers and students regarding their opinions about need of set of shared values. It was found that large majority of the teachers (57%) and (57%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 30). In the same way there were 32% teachers and 31.75 % student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 11.2% of total respondents remained uncertain. Figure 4.30 showed that the pattern attitude of teachers and that of students is almost same.

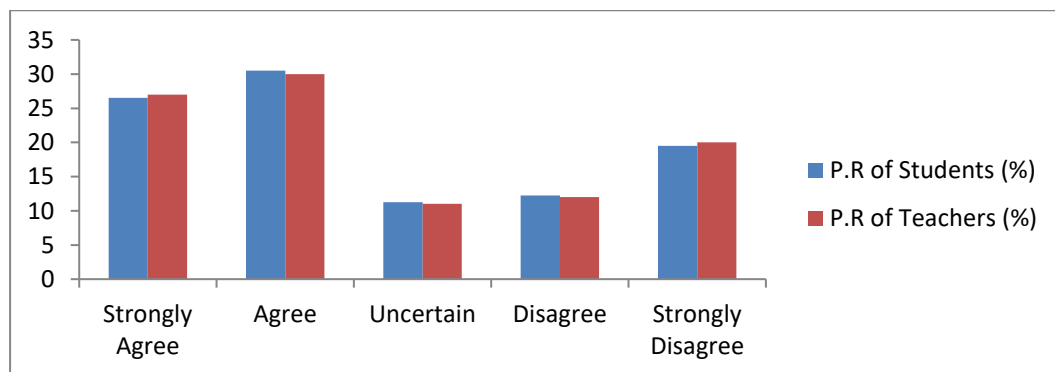


Figure 4.30 Graphical Presentations of Attitude towards Need of a Set of Shared values

TABLE 4.31

God Consciousness and Sense of Accountability are Defining Principles of Morality

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	28(28)	28(28)	13(13)	16(16)	15(15)	100
Students	111(27.75)	113(28.25)	53(13.25)	63(15.75)	60(15)	400
Total	139(27.8)	141(28.2)	66(13.2)	79(15.8)	75(15)	500

Chi Square for teacher's sample $\chi^2= 10.900$, $p= 0.028$

Chi Square for student's sample $\chi^2= 43.350$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that God consciousness and sense of accountability are defining principles of morality. The null hypothesis No.31 was that there is no significant trend of opinion among the study participants towards God consciousness and sense of accountability are defining principles of morality. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 10.900, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 43.350, $p < 0.05$. The results of descriptive statistics showed that 56% (SA+A) of total participants supported the statement that God consciousness and sense of accountability are defining principles of morality and 30.8% (DA+SDA) of total participants opposed the above statement and only 13.2% stayed neutral.

From table 31 which was about the opinion of teachers and students regarding their opinions about God consciousness and sense of accountability. It was found that most of the teachers (54%) and (54%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 31). In the same way, there were 31% teachers and 30.75 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 13.2% of total respondents remained uncertain. Figure 4.31 shows that the pattern of attitude of teachers and that of students is almost same.

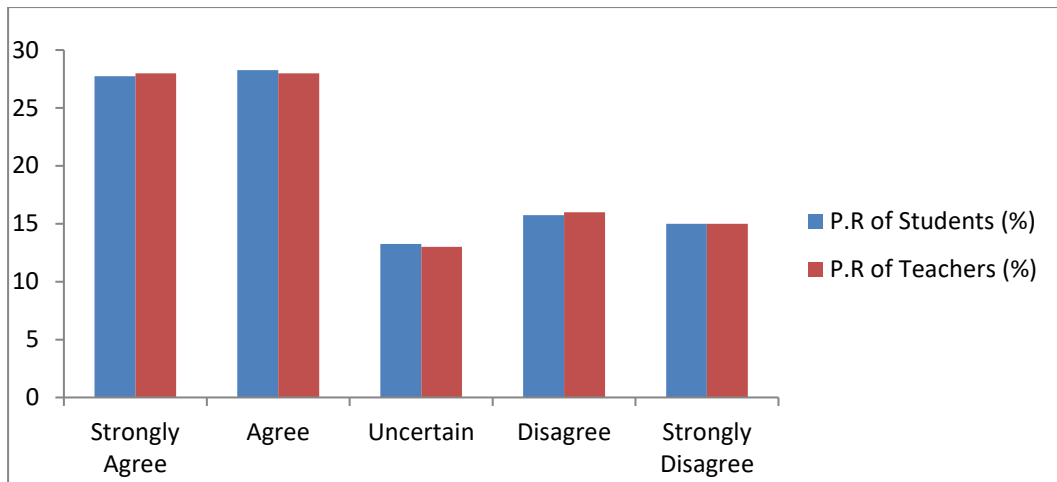


Figure 4.31 Graphical Presentations of Attitude towards God consciousness and sense of accountability as defining principles of morality.

TABLE 4.32

Education Should Develop Ability to Differentiate Between Halal and Haram

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	36(36)	41(41)	5(5)	9(9)	9(9)	100
Students	102(25.5)	104(26)	56(14)	97(24.25)	41(10.25)	400
Total	138(27.6)	145(29)	61(12.2)	106(21.2)	50(10)	500

Chi Square for teacher's sample $\chi^2 = 58.200$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 43.075$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that education should develop ability to differentiate between Halal and Haram. The null hypothesis No. 32 was that there is no significant trend of opinion among the study participants towards education should develop ability to differentiate between Halal and Haram. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 58.200, p

<0.05 and for students, χ^2 (df = 4, N=400) = 43.075, p <0.05. The results of descriptive statistics showed that 56.6% (SA+A) of total participants supported the statement that education should develop ability to differentiate between Halal and Haram and 31.2% (DA+SDA) of total participants opposed the above statement and only 12.2% stayed neutral.

From table 32 which was about the opinion of teachers and students regarding their opinions about ability to differentiate Halal and Haram. It was found that large majority of the teachers (77%) and half (51.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 32). In the same way, there were 18% teachers and 34.50 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 12.2% of total respondents remained uncertain. Figure 4.32 showed that the pattern of attitude of teachers and that of students is different.

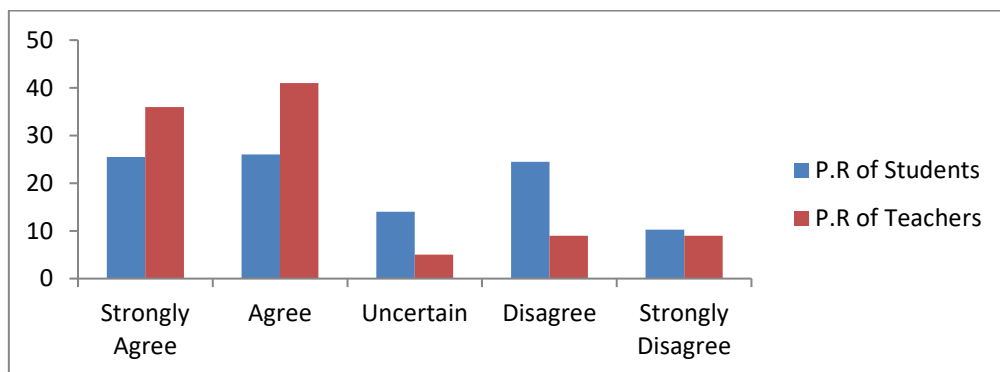


Figure 4.32 Graphical Presentations of Attitude towards Education as an agent to develop ability to differentiate between Halal and Haram.

TABLE 4.33*Reduction in Distraction Promotes Moral Reasoning*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	27(27)	27(27)	11(11)	17(17)	18(18)	100
Students	106(26.5)	107(26.75)	55(13.75)	70(17.5)	62(15.5)	400
Total	133(26.6)	134(26.8)	66(13.2)	87(17.4)	80(16)	500

Chi Square for teacher's sample $\chi^2 = 9.600$, $p = 0.048$

Chi Square for student's sample $\chi^2 = 30.675$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that reduction in distraction promote moral reasoning. The null hypothesis No.33 was that there is no significant trend of opinion among the study participants towards reduction of distraction to promote moral reasoning. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 9.600, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 30.675, $p < 0.05$. The results of descriptive statistics showed that 55.4% (SA+A) of total participants supported the statement that reduction in distraction promote moral reasoning and 33.4% (DA+SDA) of total participants opposed the above statement and only 13.2% stayed neutral.

From table 33 which was about the opinion of teachers and students regarding their opinions about reduction in distraction promotes moral reasoning. It was found that majority of the teachers (54%) and half (53.25%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 33). In the same way, there were 35% teachers and 33 % student

respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 13.2% of total respondents remained uncertain. Figure 4.33 showed that the pattern of attitude of teachers and that of students is same.

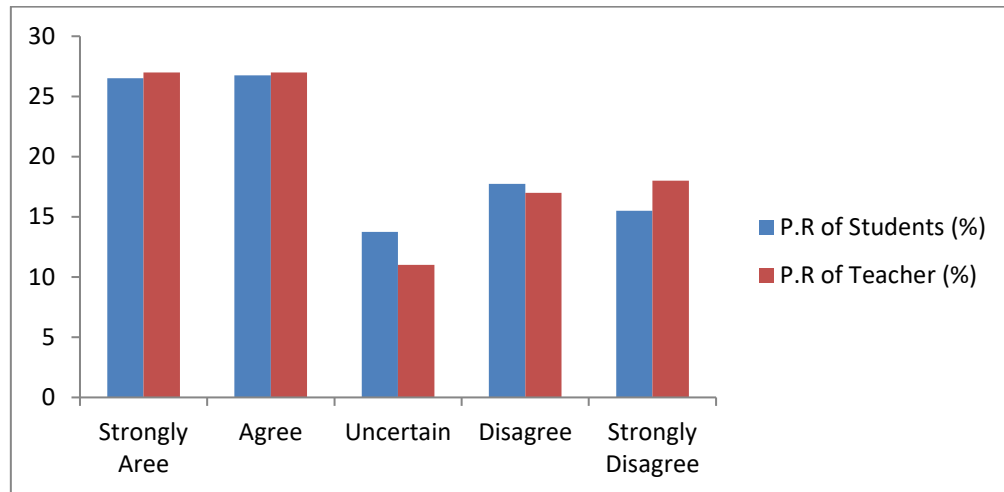


Figure 4.33 Graphical Presentations of Attitude towards Effect of Distraction on morality

TABLE 4.34

It is Duty of Government to Synchronize All Factors that Promote Moral Development

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	26(26)	29(29)	15(15)	14(14)	16(16)	100
Students	102(25.5)	114(28.5)	68(17)	57(14.25)	59(14.75)	400
Total	128(25.6)	143(28.6)	83(16.6)	71(14.2)	75(15)	500

Chi Square for teacher's sample $\chi^2= 9.700$, $p= 0.046$

Chi Square for student's sample $\chi^2= 34.425$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that it is duty of government to synchronize all factors that promote moral development. The null hypothesis No.34 was that there is no significant trend of opinion among the study participants towards it is duty of

government to synchronize all factors that promote moral development. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 9.700, $p < 0.05$ and for students, χ^2 (df =4, N=400) = 334.425, $p < 0.05$. The results of descriptive statistics show that 54.2.4% (SA+A) of total participants supported the statement that it is duty of government to synchronize all factors that promote moral development and 29.2% (DA+SDA) of total participants opposed the above statement and only 16.6% stayed neutral.

From table 34 which was about the opinion of teachers and students regarding their opinions about synchronization of factors promoting moral development. It was found that majority of the teachers (55%) and (54%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 34). In the same way there were 30% teachers and 29 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 12.2% of total respondents remained uncertain. Figure 4.34 shows that the pattern of attitude of teachers and that of students is same.

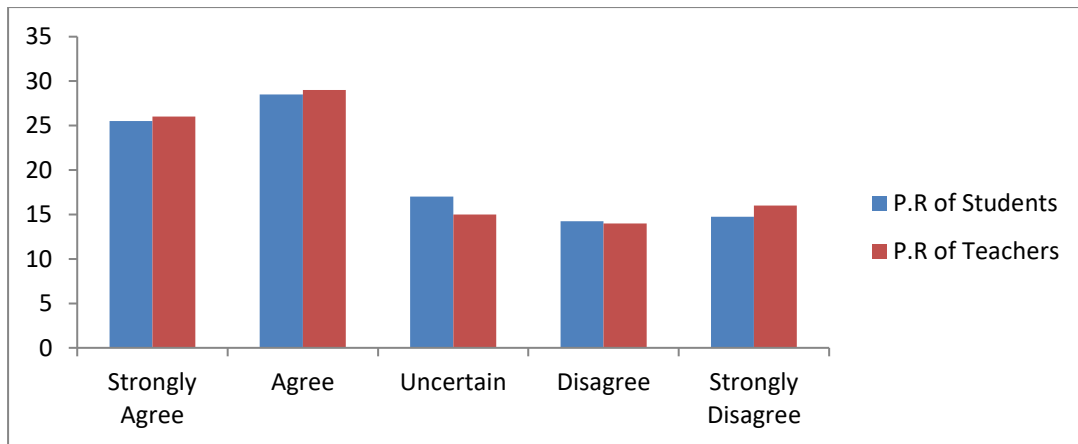


Figure 4.34 Graphical Presentations of Attitude towards Synchronization of Factors by Government

TABLE 4.35

There Should be More Emphasis on Affective Domain of Learning

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	39(39)	39(39)	5(5)	10(10)	7(7)	100
Students	109(27.5)	100(25)	37(9.25)	79(19.75)	75(18.75)	400
Total	148(29.6)	139(27.8)	42(8.4)	89(17.8)	82(16.4)	500

Chi Square for teacher's sample $\chi^2= 60.800$, $p= 0.000$

Chi Square for student's sample $\chi^2= 38.950$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that there should be more emphasis on affective domain of learning. The null hypothesis No. 35 was that there is no significant trend of opinion among the study participants towards more emphasis on affective domain of learning. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 60.800, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 38.950, $p < 0.05$. The results of descriptive statistics showed that 57.4% (SA+A) of

total participants supported the statement and 34.2% (DA+SDA) of total participants opposed the above statement and only 8.4% stayed neutral.

From table 35 which was about the opinion of teachers and students regarding their opinions about emphasis on affective domain. It was found that large majority of the teachers (78%) and half (52.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 35). In the same way there were 17% teachers and 38.5 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 8.4% of total respondents remained uncertain. Figure 4.35 shows that the pattern of attitude of teachers and that of students is different. Teachers are stronger supporter of the statement.

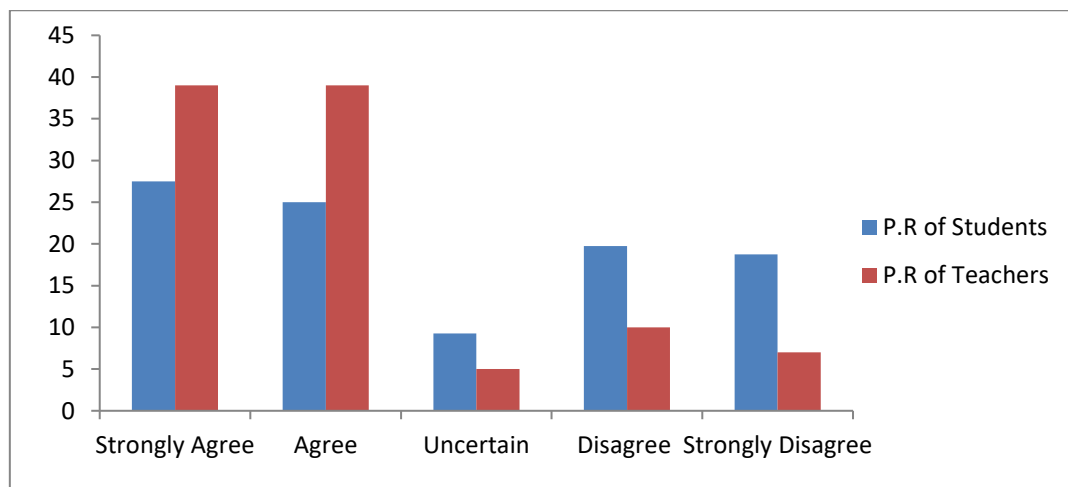


Figure 4.35 Graphical Presentations of Attitude towards extent of Emphasis on Affective Domain of Learning

TABLE 4.36

Moral Development is a Gradual Process, so Bashir and Nazeer Principle is Suitable for this Purpose

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	24(24)	35(35)	7(7)	17(17)	17(17)	100
Students	89(22.25)	88(22)	71(17.75)	86(21.25)	66(16.5)	400
Total	113(22.6)	123(24.6)	78(15.6)	103(20.6)	83(16.6)	500

Chi Square for teacher's sample $\chi^2 = 21.400$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 5.725$, $p = 0.221$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that Moral development is a gradual process so Bashir and Nazeer principle is suitable for this purpose. The null hypothesis No. 36 was that there is no significant trend of opinion among the study participants towards Moral development is a gradual process so Bashir and Nazeer principle is suitable for this purpose. The output showed that the calculated chi square is not significant ($p < 0.05$) for teachers thus there is an enough evidence to reject the null hypothesis for sample of teachers. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 21.400, $p < 0.05$ and descriptive statistics shows that 59% teachers favor the statement and 34% oppose the statement and only 7% stayed neutral. The output showed that calculated chi square for students is significant ($p > 0.05$) so null hypothesis cannot be rejected, χ^2 (d = 4, N=400) = 5.725, $p > 0.05$. The results of descriptive statistics showed that 44.25% (SA+A) of student participants supported the statement and 37.75% (DA+SDA) opposed the above statement and only 17.75% stayed neutral. From table 36 which was about the opinion of teachers and students regarding their opinions about Bashir and Nazeer principle of moral development. It was found that

majority of the teachers (59%) and less than half (44.25%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 36). In the same way, there were 34% teachers and 37.75 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 15.6% of total respondents remained uncertain. Figure 4.36 showed that the pattern of attitude of teachers and that of students is different.

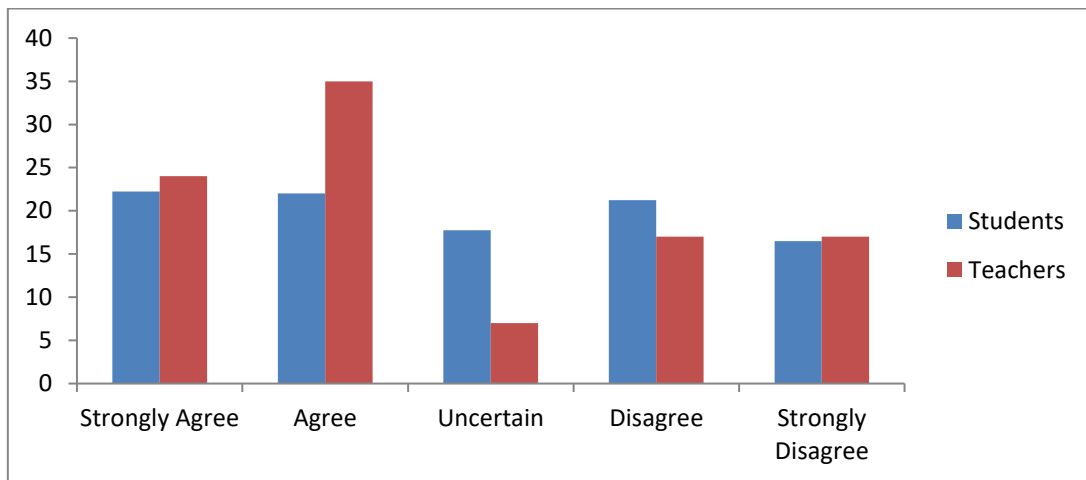


Figure 4.36 Graphical Presentations of Attitude towards Bashir and Nazeer as Moral Principle

TABLE 4.37

There is Need to Reform Curriculum

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	34(34)	35(35)	5(5)	12(12)	14(14)	100
Students	95(23.75)	120(30)	45(11.25)	100(25)	40(10)	400
Total	129(25.8)	155(31)	50(10)	112(22.4)	54(10.8)	500

Chi Square for teacher's sample $\chi^2 = 37.300$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 63.125$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that There is need to reform curriculum.

The null hypothesis No. 37 was that there is no significant trend of opinion among the

study participants towards need to reform of curriculum. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 37.300, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 63.625, $p < 0.05$. The results of descriptive statistics showed that 56.8% (SA+A) of total participants supported the statement that There is need to reform curriculum and 33.2% (DA+SDA) of total participants opposed the above statement and only 10% stayed neutral.

From table 37 which was about the opinion of teachers and students regarding their opinions about need of reforms in curriculum. It was found that large majority of the teachers (69%) and (53.75%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 37). In the same way there were 26% teachers and 35 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 10% of total respondents remained uncertain. Figure 4.37 shows that the pattern of attitude of teachers and that of students is same.

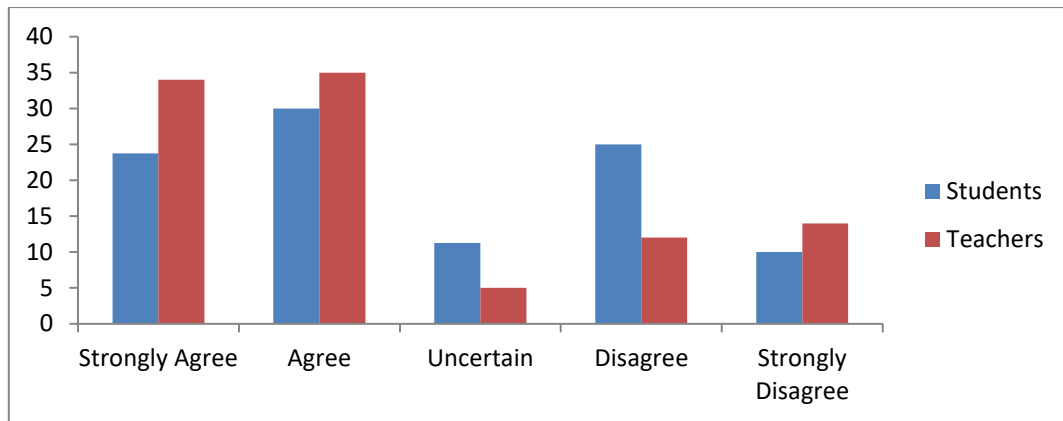


Figure 4.37 Graphical Presentations of Attitude towards Need of Curriculum reforms

TABLE 4.38

Proper Weightage Should be Given to Moral Development Outcomes in Evaluation

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	50(50)	13(13)	7(7)	15(15)	15(15)	100
Students	100(25)	98(24.5)	44(11)	80(20)	78(19.5)	400
Total	150(30)	111(22.2)	51(10.2)	95(19.5)	93(18.6)	500

Chi Square for teacher's sample $\chi^2 = 58.400$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 25.300$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that proper weight age should be given to moral development outcomes in evaluation. The null hypothesis No. 38 was that there is no significant trend of opinion among the study participants towards proper weightage to moral development outcomes in evaluation system. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 58.400, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 25.300, $p < 0.05$. The results of descriptive statistics showed that 52.2% (SA+A) of total participants supported the

statement that proper weight age should be given to moral development outcomes in evaluation and 38.1% (DA+SDA) of total participants opposed the above statement and only 10.2% stayed neutral.

From table 38 which was about the opinion of teachers and students regarding their opinions about proper weightage of moral development outcomes in evaluation system. It was found that large majority of the teachers (63%) and almost half (49.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 38). In the same way there were 30% teachers and 39.5 % student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 10.2% of total respondents remained uncertain. Figure 4.38 shows that the pattern of attitude of teachers and that of students is different.

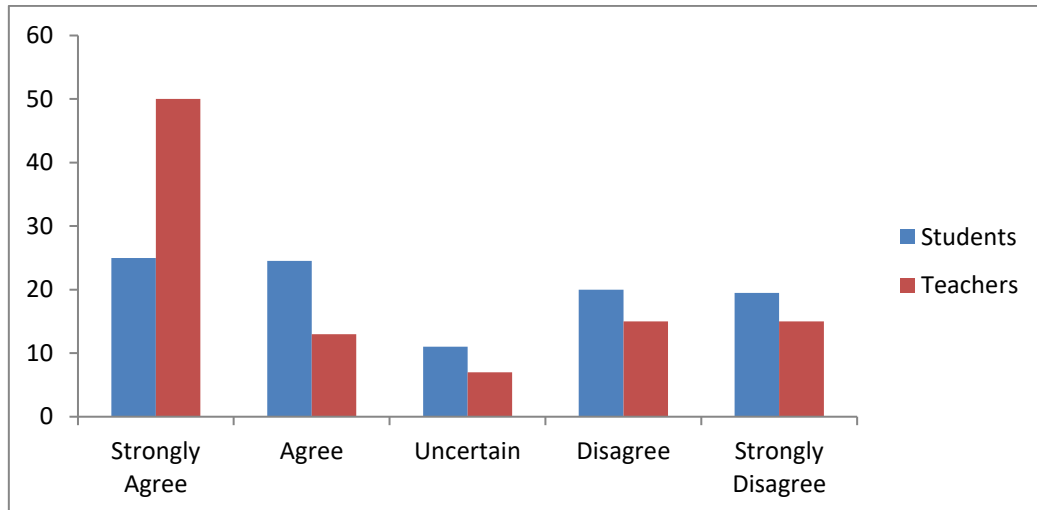


Figure 4.38 Graphical Presentations of Attitude towards Weightage of Moral Outcomes in Evaluation System

TABLE 4.39*Moral Development Strategy Should Be Explicit in Nature*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	45(45)	35(35)	6(6)	7(7)	7(7)	100
Students	101(25.25)	112(28)	80(20)	54(13.5)	53(13.25)	400
Total	146(29.2)	147(29.4)	86(17.2)	61(12.2)	60(12)	500

Chi Square for teacher's sample $\chi^2= 69.200$, $p= 0.000$

Chi Square for student's sample $\chi^2= 35.875$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that moral development strategy should be explicit in nature. The null hypothesis No. 39 was that there is no significant trend of opinion among the study participants towards explicit nature of moral development strategy. The output showed that the calculated chi square is not significant ($p<0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 69.200, $p <0.05$ and for students, χ^2 (df = 4, N=400) = 35.875, $p <0.05$. The results of descriptive statistics showed that 58.6% (SA+A) of total participants supported the statement that moral development strategy should be explicit in nature and 24.2% (DA+SDA) of total participants opposed the above statement and only 17.2% stayed neutral.

From table 39 which was about the opinion of teachers and students regarding their opinions about explicit nature of moral development strategy. It was found that large majority of the teachers (80%) and half (53.25%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 39). In the same way there were 14% teachers and 26.75 % student's

respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 17.2% of total respondents remained uncertain. Figure 4.39 showed that the pattern of attitude of teachers and that of students is quite different. The student respondents are more uncertain about this statement.

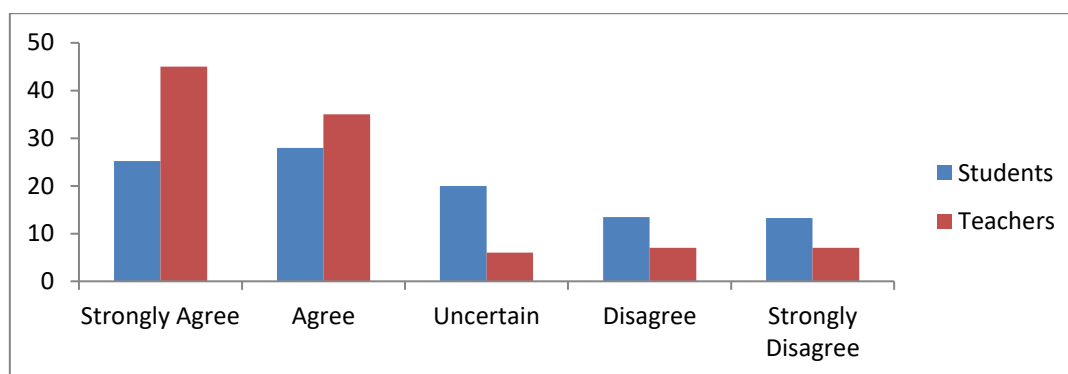


Figure 4.39 Graphical Presentations of Attitude towards Nature of Moral Development Strategy

TABLE 4.40

Inculcation Approach Should be Applied to Moral Development

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	28(28)	28(28)	14(14)	15(15)	15(15)	100
Students	111(27.5)	113(28.25)	72(18)	53(13.25)	51(12.75)	400
Total	139(27.8)	141(28.2)	86(17.2)	68(13.6)	66(13.2)	500

Chi Square for teacher's sample $\chi^2 = 10.700$, $p = 0.030$

Chi Square for student's sample $\chi^2 = 46.050$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that inculcation approach should be applied to moral development. The null hypothesis No. 40 was that there is no significant trend of opinion among the study participants towards application of inculcation approach to moral development. The output showed that the calculated chi square is not significant

($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 10.700, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 46.05, $p < 0.05$. The results of descriptive statistics showed that 56% (SA+A) of total participants supported the statement that inculcation approach should be applied to moral development and 26.8% (DA+SDA) of total participants opposed the above statement and only 17.2% stayed neutral.

From table 40 which was about the opinion of teachers and students regarding their opinions about proper weightage of moral development outcomes in evaluation system. It was found that majority of the teachers (54%) and almost half (54%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 40). In the same way, there were 30% teachers and 26 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 17.2% of total respondents remained uncertain. Figure 4.40 shows that the pattern of attitude of teachers and that of students is same.

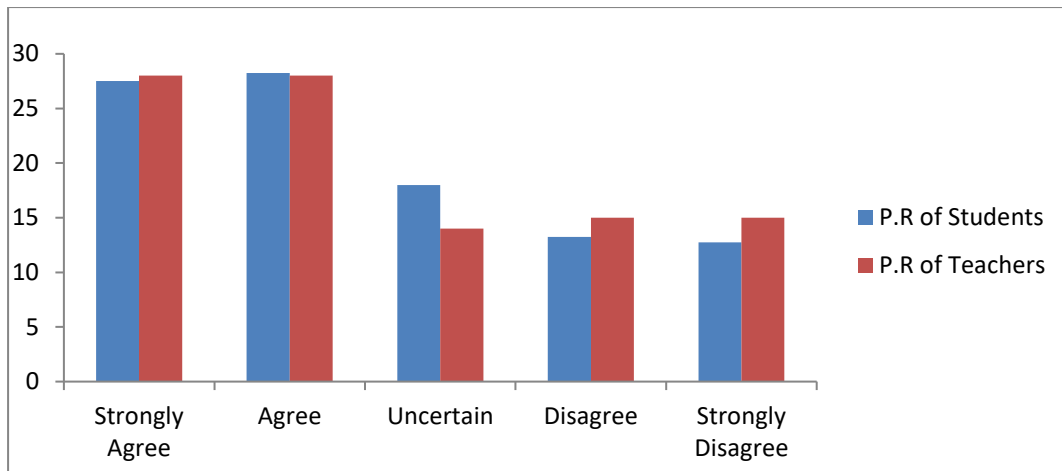


Figure 4.40 Graphical Presentations of Attitude towards Inculcation Approach of Moral Development.

TABLE 4.41

There is Need of Specific Professional Moral Education

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	27(27)	27(27)	10(10)	18(18)	18(18)	100
Students	108(27)	106(26.5)	43(10.75)	72(18)	71(17.75)	400
Total	135(27)	133(26.6)	53(10.6)	90(18)	89(17.8)	500

Chi Square for teacher's sample $\chi^2 = 10.300$, $p = 0.036$

Chi Square for student's sample $\chi^2 = 37.175$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that there is need of specific professional moral education. The null hypothesis No. 41 was that there is no significant trend of opinion among the study participants towards need of specific professional moral education. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 10.300, $p < 0.05$ and for students, χ^2 (d = 4, N=400) =

37.175, $p < 0.05$. The results of descriptive statistics showed that 53.6% (SA+A) of total participants supported the statement that there is need of specific professional moral education and 35.8% (DA+SDA) of total participants opposed the above statement and only 10.6% stayed neutral.

From table 41 which was about the opinion of teachers and students regarding their opinions about specific professional moral education. It was found that majority of the teachers (54%) and almost half (53.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 41). In the same way, there were 36% teachers and 35.5 % student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 10.6% of total respondents remained uncertain. Figure 4.41 showed that the pattern of attitude of teachers and that of students is same.

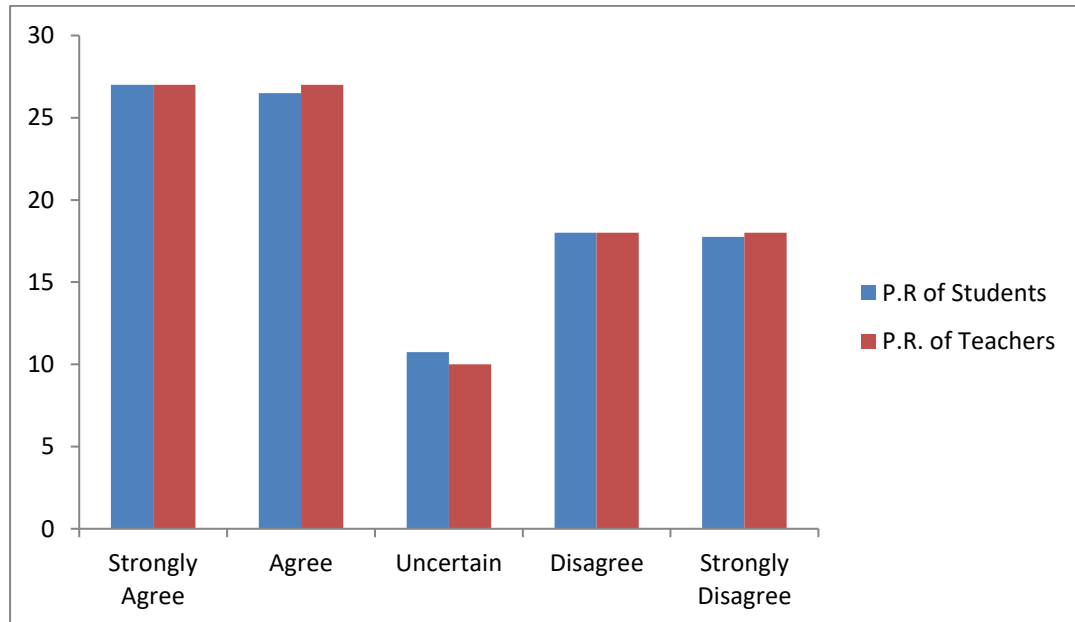


Figure 4.41 Graphical Presentations of Attitude towards Need of Specific Professional Moral Education

TABLE 4.42*Authority and Responsibility Should Rest with Single Person*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	24(24)	26(26)	16(16)	16(16)	18(18)	100
Students	96(24)	98(24.5)	69(17.25)	70(17.5)	67(16.75)	400
Total	120(24)	124(24.8)	85(17)	86(17.2)	85(17)	500

Chi Square for teacher's sample $\chi^2 = 4.400$, $p = 0.355$

Chi Square for student's sample $\chi^2 = 12.125$, $p = 0.016$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that the authority and responsibility should rest with single person. The null hypothesis No. 42 was that there is no significant trend of opinion among the study participants towards location of authority and responsibility. The output showed that the calculated chi square is significant ($p > 0.05$) for teachers thus data fails to reject the null hypothesis. Descriptive statistics showed however 50% of teacher participants favor the statement and 34% opposed the statement and 16% were uncertain. The calculated chi square from student sample was not significant thus it rejects the null hypothesis. The output shows that 48.5% of students favored the statement and 34.25% opposed the statement and only 17.25% remained uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 4.400, $p > 0.05$ and for students, χ^2 (df = 4, N=400) = 12.125, $p < 0.05$.

From table 42 which was about the opinion of teachers and students regarding their opinions about one locus of authority and responsibility. It was found that majority of the teachers (50%) and less than half (48.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 42). In the same way there were 34% teachers and 34.25% student

respondents who disagreed with the statement. It is possible that they have different view point in this regard. 17% of total respondents remained uncertain. Figure 4.42 showed that the pattern of attitude of teachers and that of students is same.

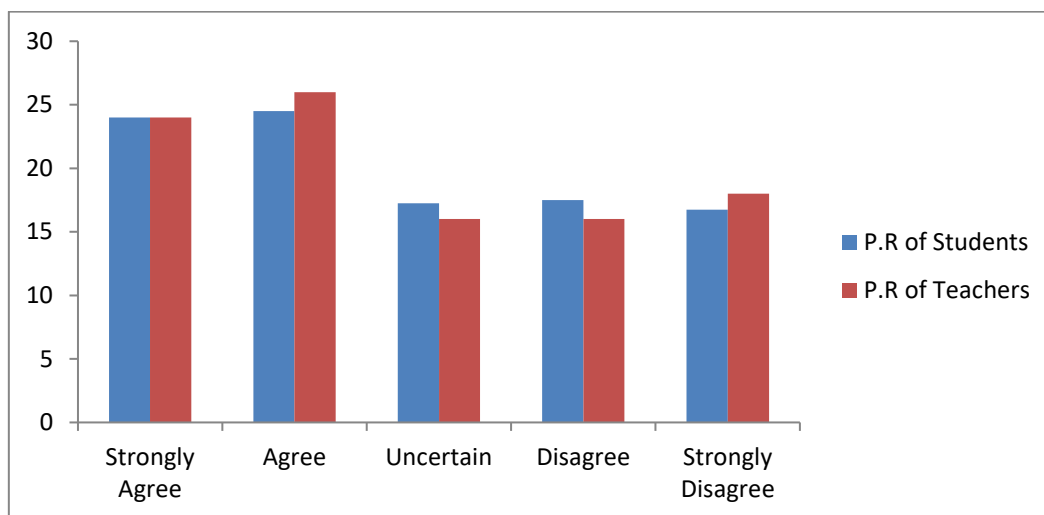


Figure 4.42 Graphical Presentations of Attitude towards Unity of Authority and Responsibility

TABLE 4.43

There is Need to Refine and Ensure Effective System of Monitoring

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	33(33)	31(31)	5(5)	16(16)	15(15)	100
Students	108(27)	109(27.25)	56(14)	73(18.25)	54(13.5)	400
Total	141(28.5)	140(28)	61(12.2)	89(17.8)	69(13.8)	500

Chi Square for teacher's sample $\chi^2 = 27.800$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 36.575$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that there is need to refine and ensure effective system of monitoring. The null hypothesis No. 43 was that there is no significant trend of opinion among the study participants towards refinement of monitoring system. The output showed that the calculated chi square is not significant

($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 56.5% (SA+A) of total participants support the statement that there is need to refine and ensure effective system of monitoring and 31.6% (DA+SDA) of total participants opposed the above statement and only 12.2% stayed uncertain. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 27.800, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 36.575, $p < 0.05$.

From table 43 which was about the opinion of teachers and students regarding their opinions about effective monitoring system. It was found that majority of the teachers (64%) and almost half (54.25%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 43). In the same way there were 31% teachers and 31.75 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 12.2% of total respondents remained uncertain. Figure 4.43 showed that the pattern of attitude of teachers and that of students is same.

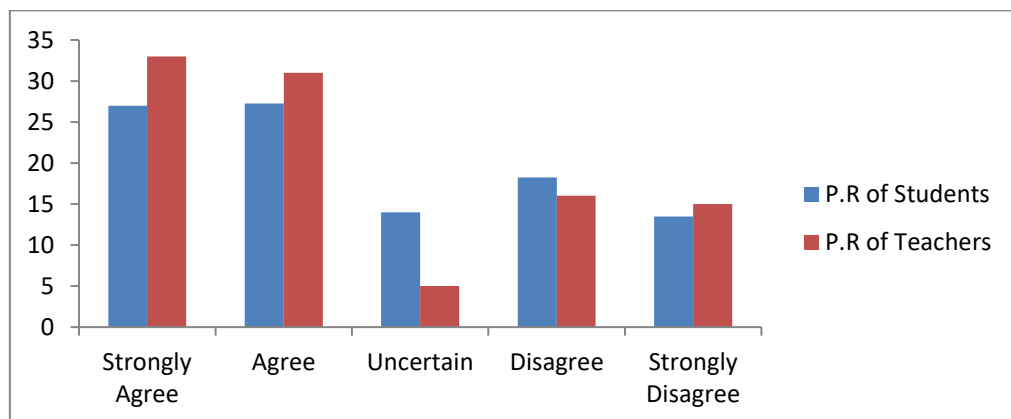


Figure 4.43 Graphical Presentations of Attitude towards Monitoring System

TABLE 4.44

Material Incentives are Suitable for Moral Development

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	21(21)	19(19)	18(18)	20(20)	22(22)	100
Students	88(22)	77(19.25)	80(20)	78(19.5)	77(19.25)	400
Total	109(21.8)	96(19.2)	98(19.6)	98(19.6)	99(19.8)	500

Chi Square for teacher's sample $\chi^2 = 0.5$, $p = 0.974$

Chi Square for student's sample $\chi^2 = 1.075$, $p = 0.898$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that material incentives are suitable for moral development. The null hypothesis No. 44 was that there is no significant trend of opinion among the study participants towards material incentives. The output showed that the calculated chi square is significant ($p > 0.05$) for both teachers and students thus there is not enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 41% (SA+A) of total participants supported the statement material incentives are suitable for moral development and 39.4% (DA+SDA) of total participants opposed the above statement and only 19.6% stayed uncertain. The test statistics is presented for teachers, χ^2 (df = 4, N=100) = 0.5 $p > 0.05$ and for students, χ^2 (df =4, N=400) = 1.075, $p > 0.05$.

From table 44 which was about the opinion of teachers and students regarding their opinions about the use of material incentives for moral development. It was found that minority of the teachers (40%) and almost half (41.25%) of students were agreed with this statement. It means that this is not important issue and it is no more supported by sufficient number of participants (Table 44). In the same way, there were 42% teachers

and 38.5 % student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 19.6% of total respondents remained uncertain. Figure 4.44 showed that the pattern of attitude of teachers and that of students is same.

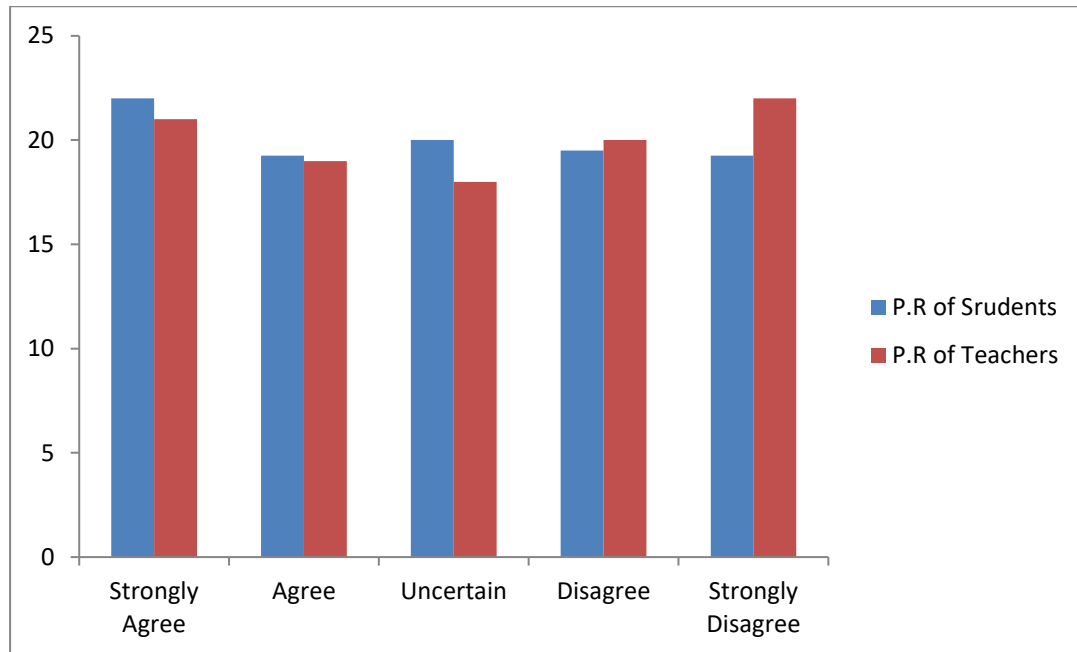


Figure 4.44 Graphical Presentations of Attitude towards Role of Material Incentive for Moral Development.

TABLE 4.45

Hereafter is an Effective Motivation and Sanction Power for Moral Development

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	28(28)	25(25)	9(9)	20(20)	18(18)	100
Students	112(28)	99(24.75)	47(11.75)	66(16.5)	76(16.5)	400
Total	140((28)	124(24.8)	56(11.5)	86(17.2)	94(18.8)	500

Chi Square for teacher's sample $\chi^2= 10.700$, $p= 0.030$

Chi Square for student's sample $\chi^2= 33.575$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that hereafter is an effective motivation and sanction power for moral development. The null hypothesis No. 45 was that there is no significant trend of opinion among the study participants towards Hereafter and its power of motivation and sanction. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 52.8% (SA+A) of total participants supported the statement that hereafter is an effective motivation and sanction power for moral development and 36% (DA+SDA) of total participants opposed the above statement and only 11.5% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 10.700, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 33.575, $p < 0.05$.

From table 45 which was about the opinion of teachers and students regarding their opinions about hereafter as motivational and sanction power. It was found that majority of the teachers (53%) and half (52.75%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 45). In the same way, there were 38% teachers and 33 % student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 11.5% of total respondents remained uncertain. Figure 4.45 showed that the pattern of attitude of teachers and that of students is same.

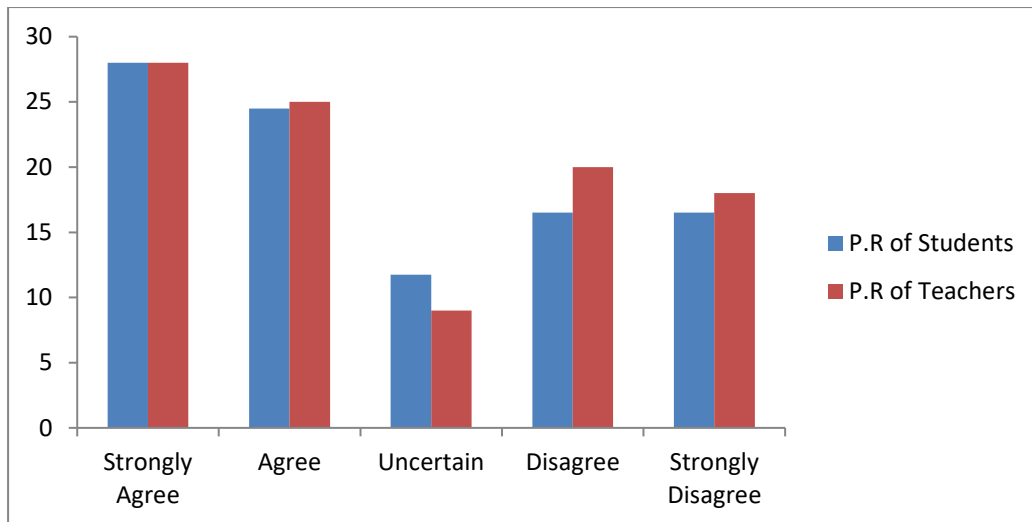


Figure 4.45 Graphical Presentations of Attitude towards Role of Faith in Hereafter

TABLE 4.46

There is a Need to Remove Language Barriers to Understand Islam

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	36(36)	25(25)	5(5)	13(13)	21(21)	100
Students	100(25)	115(28.75)	50(12.5)	50(12.5)	85(21.25)	400
Total	136(27.2)	140(28)	55(11)	63(12.6)	106(21.2)	500

Chi Square for teacher's sample $\chi^2 = 27.800$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 41.125$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that there is a need to remove language barriers to understand Islam. The null hypothesis No. 46 was that there is no significant trend of opinion among the study participants towards removal of language barriers the output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 55.2% (SA+A) of total participants support the statement that there is a need to remove

language barriers to understand Islam t and 33.8% (DA+SDA) of total participants opposed the above statement and only 11% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 27.800, p <0.05 and for students, χ^2 (d = 4, N=400) = 41.125, p <0.05.

From table 46 which was about the opinion of teachers and students regarding their opinions about language as a barrier to moral development. It was found that majority of the teachers (61%) and half (53.75%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 46). In the same way there were 34% teachers and 33.75 % student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 11% of total respondents remained uncertain. Figure 4.46 shows that the pattern of attitude of teachers and that of students is same.

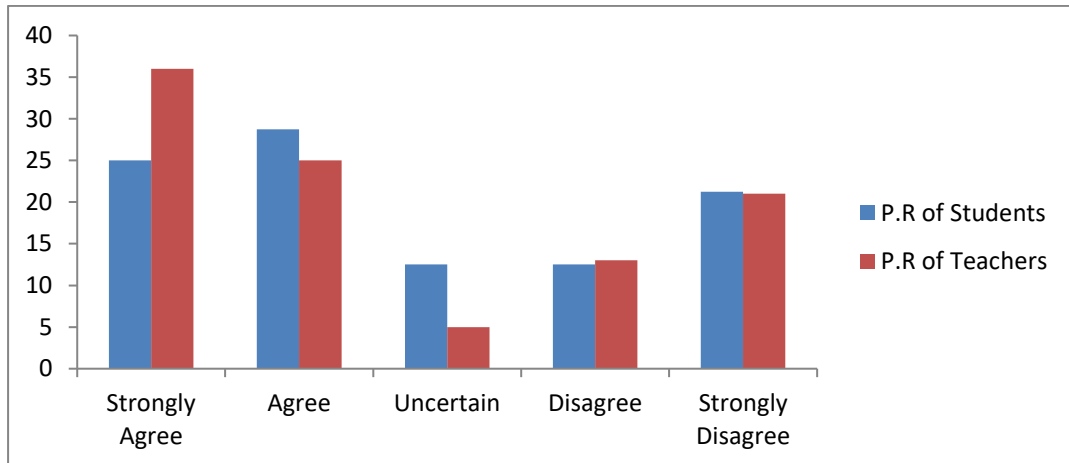


Figure 4.46 Graphical Presentations of Attitude towards Need of removal of Language Barriers

TABLE 4.47

Increase Interaction Between Educational Institutions and Community is Helpful in Moral Development

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	26(26)	27(27)	9(9)	19(19)	19(19)	100

Students	105(26.25)	107(26.75)	42(10.5)	71(17.75)	75(18.75)	400
Total	131(26.2)	134(26.8)	51(10.2)	90(18)	94(18.8)	500

Chi Square for teacher's sample $\chi^2= 10.400$, $p= 0.034$

Chi Square for student's sample $\chi^2= 36.300$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that increase interaction between educational institutions and community is helpful in moral development. The null hypothesis No. 47 was that there is no significant trend of opinion among the study participants towards interaction between educational institution and community. The output showed that the calculated chi square is not significant ($p<0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 53% (SA+A) of total participants supported the statement that increased interaction between educational institutions and community and 36.8% (DA+SDA) of total participants opposed the above statement and only 10.2% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 27.800, $p <0.05$ and for students, χ^2 (df = 4, N=400) = 41.125, $p <0.05$.

From table 47 which was about the opinion of teachers and students regarding their opinions about interaction between educational institution and community. It was found that majority of the teachers (53%) and half (53%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 47). In the same way, there were 38% teachers and 36.5 % student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 10.2% of total respondents remained uncertain. Figure 4.47 showed that the pattern of attitude of teachers and that of students is same.

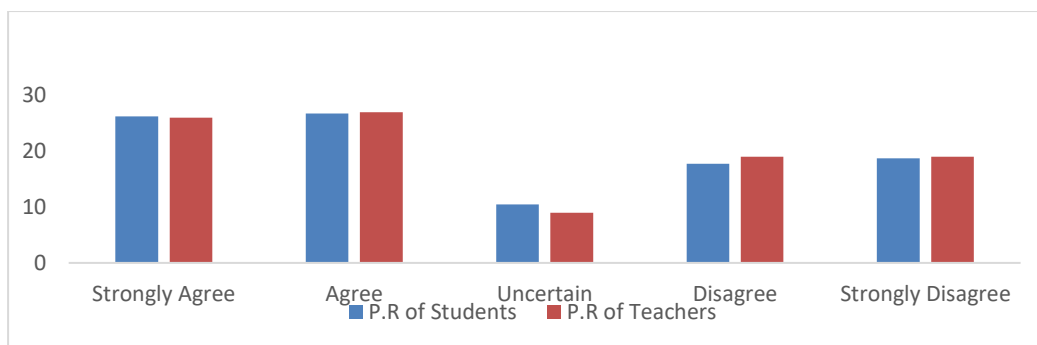


Figure 4.47 Graphical Presentations of Attitude towards Interaction between Community and Universities

TABLE 4.48

There is in General Decline in Morality of the Students

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	28(28)	36(36)	5(5)	21(21)	10(10)	100
Students	100(25)	121(30.25)	78(19.5)	41(10.25)	60(15)	400
Total	128(25.6)	157(31.4)	83(16.6)	43(8.6)	20(4)	500

Chi Square for teacher's sample $\chi^2 = 32.300$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 47.825$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that there is in general decline in morality of the students. The null hypothesis No. 48 was that there is no significant trend of opinion among the study participants towards general decline in morality. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 57% (SA+A) of total participants supported the statement that there is in general decline in morality of the students and 29% (DA+SDA) of total participants opposed the above statement and only 16.6% stay uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 32.300, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 47.825, $p < 0.05$.

From table 48 which was about the opinion of teachers and students regarding their opinions about general trend of moral decline. It was found that majority of the teachers (64%) and half (55.25%) of students were agreed with this statement. It means that this was an important issue and it is well supported by the participant (Table 48). In the same way there were 31% teachers and 25.25 % student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 16.6% of total respondents remained uncertain. Figure 4.48 showed that the pattern and trend of attitude of teachers and that of students is same.

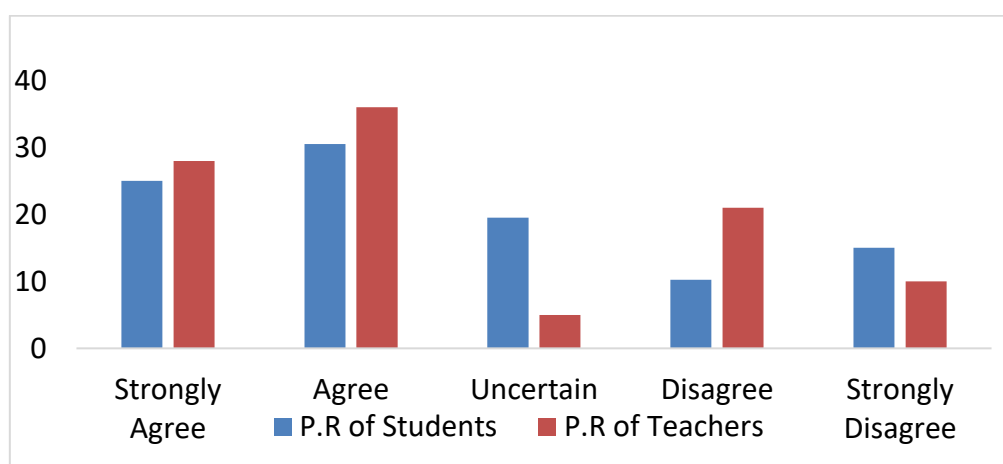


Figure 4.48 Graphical Presentations of Attitude towards General Trend of Moral Decline

TABLE 4.49

The Students are Meeting the Standards of Islamic Morals

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	19(19)	18(18)	6(6)	29(29)	28(28)	100
Students	72(18)	80(20)	43(10.75)	102(25.5)	103(25.75)	400
Total	91(18.2)	98(19.6)	49(9.8)	131(26.2)	131(26.2)	500

Chi Square for teacher's sample $\chi^2 = 17.300$, $p = 0.002$

Chi Square for student's sample $\chi^2 = 30.575$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that the students are meeting the standards of Islamic morals. The null hypothesis No. 49 was that there is no significant trend of opinion among the study participants towards implementation of Islamic moral standards by students. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 37.8% (SA+A) of total participants supported the statement that the students are meeting the standards of Islamic morals and 52.4% (DA+SDA) of total participants opposed the above statement and only 9.8% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 17.300, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 30.575, $p < 0.05$.

From table 49 which was about the opinion of teachers and students regarding their opinions about meeting of Islamic Standards of Morals. It was found that majority of the teachers (57%) and half (51.25%) of students were disagreed with this statement. It means that this is an important issue and it is not well supported by the participant (Table 49). In the same way there were 37% teachers and 38 % student respondents who agreed with the statement. It is possible that they have different view point in this regard. 19.6% of total respondents remained uncertain. Figure 4.49 showed that the pattern of attitude of teachers and that of students is same.

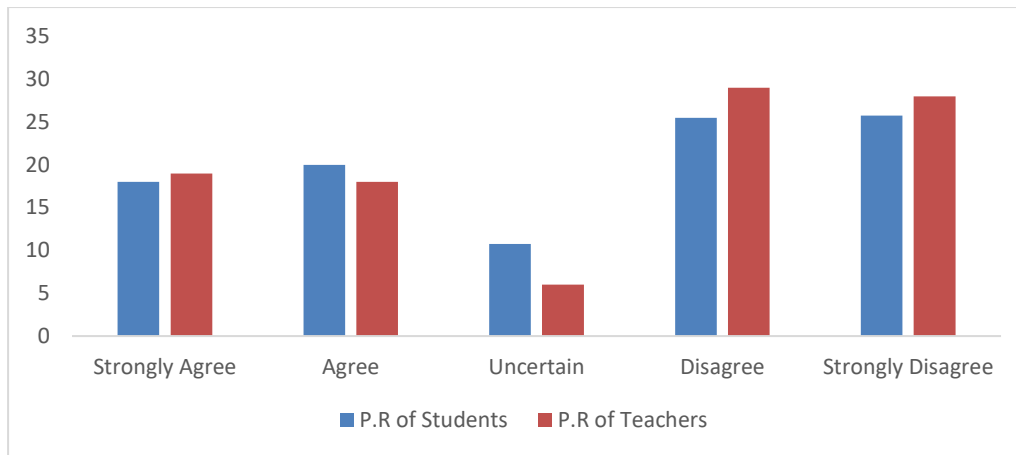


Figure 4.49 Graphical Presentations of Attitude towards Meeting of Islamic Standards of Morality.

TABLE 4.50

There is Lack of Discipline in Students

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	35(35)	20(20)	7(7)	18(18)	20(20)	100
Students	109(27.25)	107(26.75)	29(4.25)	70(17.5)	85(21.25)	400
Total	144(28.8)	127(25.4)	36(7.2)	88(17.6)	105(21)	500

Chi Square for teacher's sample $\chi^2= 19.900$, $p= 0.001$

Chi Square for student's sample $\chi^2= 53.700$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that there is lack of discipline in students.

The null hypothesis No. 50 was that there is no significant trend of opinion among the study participants towards lack of discipline in students. The output showed that the calculated chi square is not significant ($p<0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 54.2% (SA+A) of total participants supported the statement that the students are meeting the standards of Islamic morals and 38.6% (DA+SDA) of total participants opposed the above statement

and only 7.2% stayed uncertain. The test statistics is presented as for teachers, χ^2 df = (4, N=100) = 19.900, $p < 0.05$ and for students, χ^2 (d = 4, N=400) = 53.700, $p < 0.05$.

From table 50 which was about the opinion of teachers and students regarding their opinions about Lack of Discipline in Students. It was found that majority of the teachers (55%) and half (54%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 50). In the same way there were 38% teachers and 38.75 % student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 7.2% of total respondents remained uncertain. Figure 4.50 shows that the pattern of attitude of teachers and that of students is same.

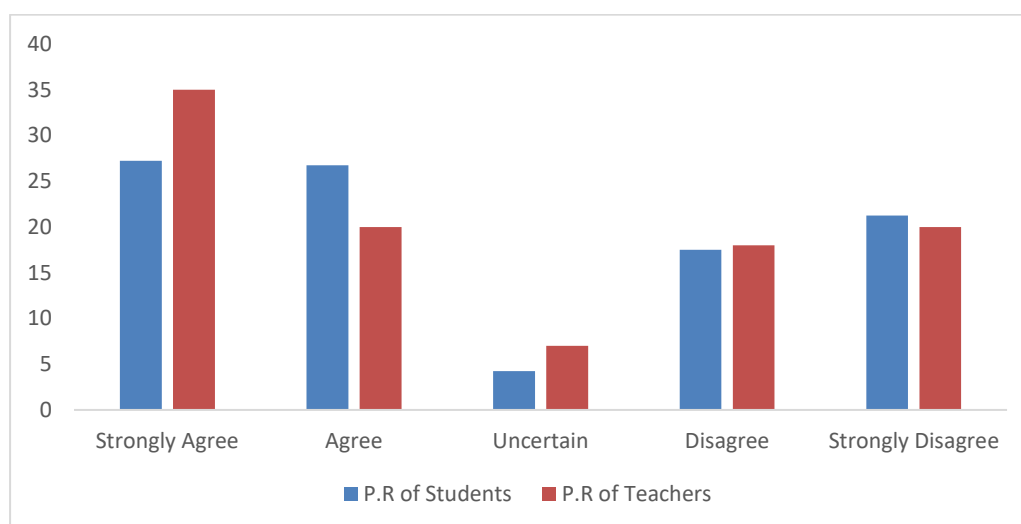


Figure 4.50 Graphical Presentations of Attitude towards Lack of Discipline in students.

TABLE 4.51

The Students Give Priority to their Individual Interests

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	26(26)	26(26)	9(9)	19(19)	20(20)	100
Students	99(24.75)	98(24.5)	67(16.75)	66(16.5)	70(17.5)	400
Total	125(25)	124(24.8)	76(15.2)	85(17)	90(18)	500

Chi Square for teacher's sample $\chi^2= 9.700$, $p= 0.046$

Chi Square for student's sample $\chi^2= 14.375$, $p=0.006$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that the students give priority to their individual interests. The null hypothesis No. 51 was that there is no significant trend of opinion among the study participants towards priority given to individual interests. The output showed that the calculated chi square is not significant ($p<0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 49.8% (SA+A) of total participants supported the statement that the students are meeting the standards of Islamic morals and 35% (DA+SDA) of total participants opposed the above statement and only 15.2% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 9.700, $p <0.05$ and for students, χ^2 (df = 4, N=400) = 14.375, $p <0.05$.

From table 51 which was about the opinion of teachers and students regarding their opinions about priority to individual interests. It was found that majority of the teachers (52%) and almost half (49.25%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 51). In the same way, there were 39% teachers and 34% student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 15.2% of total respondents remained uncertain. Figure 4.51 shows that the pattern of attitude of teachers and that of students is same.

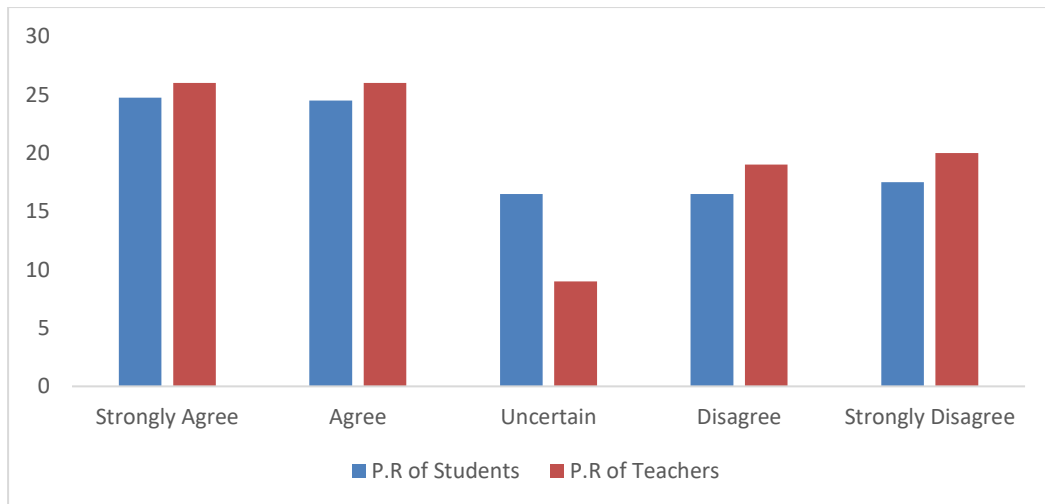


Figure 4.51 Graphical Presentations of Attitude towards Priority given to Individual Interest.

TABLE 4.52

There is Lack of Spiritualism

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	23(23)	29(29)	7(7)	21(21)	20(20)	100
Students	95(23.75)	113(28.25)	29(7.25)	84(21)	79(19.75)	400
Total	118(23.6)	142(28.4)	36(7.2)	105(21)	99(19.8)	500

Chi Square for teacher's sample $\chi^2 = 13.000$, $p = 0.011$

Chi Square for student's sample $\chi^2 = 49.150$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that there is lack of spiritualism. The null hypothesis No. 52 was that there is no significant trend of opinion among the study participants towards lack of spiritualism. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 52% (SA+A) of total participants supported the statement that there is lack of spiritualism and 40.8% (DA+SDA) of total participants opposed the above statement and only 7.2% stayed uncertain. The test

statistics is presented as for teachers, χ^2 (df = 4, N=100) = 9.700, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 14.375, $p < 0.05$.

From table 52 which was about the opinion of teachers and students regarding their opinions about lack of spiritualism. It was found that majority of the teachers (52%) and half (52%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 52). In the same way, there were 39% teachers and 34% student respondents who disagreed with the statement. It is possible that they have different view point in this regard 7.2% of total respondents remained uncertain. Figure 4.52 showed that the pattern of attitude of teachers and that of students is same.

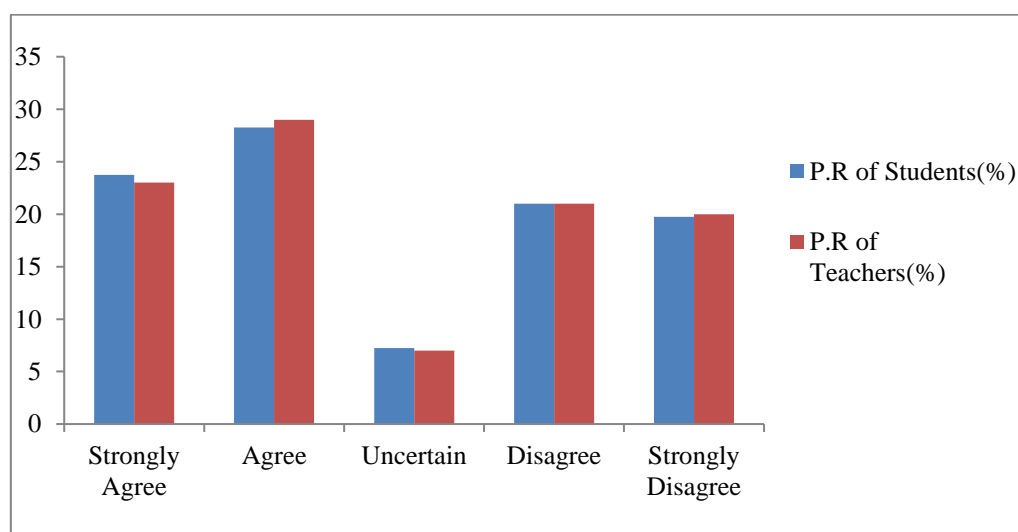


Figure 4.52 Graphical Presentations of Attitude towards Lack of Spiritualism.

TABLE 4.53

The Students Use Cheating in Exams Whenever they Get Opportunity to Do this

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	29(29)	26(26)	5(5)	23(23)	17(17)	100
Students	97(24.25)	98(24.5)	50(12.5)	95(23.75)	60(15)	400
Total	126(25.2)	124(24.8)	55(11)	118(23.6)	77(15.4)	500

Chi Square for teacher's sample $\chi^2= 18.000$, $p= 0.001$

Chi Square for student's sample $\chi^2= 26.725$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the students use cheating in exams whenever they get opportunity to do this. The null hypothesis No. 53 was that there is no significant trend of opinion among the study participants towards cheating in exams. The output showed that the calculated chi square is not significant ($p<0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 50% (SA+A) of total participants supported the students use cheating in exams whenever they get opportunity to do this and 39% (DA+SDA) of total participants opposed the above statement and only 11% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 18.000, $p <0.05$ and for students, χ^2 (df = 4, N=400) = 26.725, $p <0.05$.

From table 53 which was about the opinion of teachers and students regarding their opinions about nature of cheating in examinations. It was found that majority of the teachers (55%) and almost half (48.25%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 53). In the same way, there were 39% teachers and 34% student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 15.2% of total respondents remained uncertain. Figure 4.53 showed that the pattern of attitude of teachers and that of students is same.

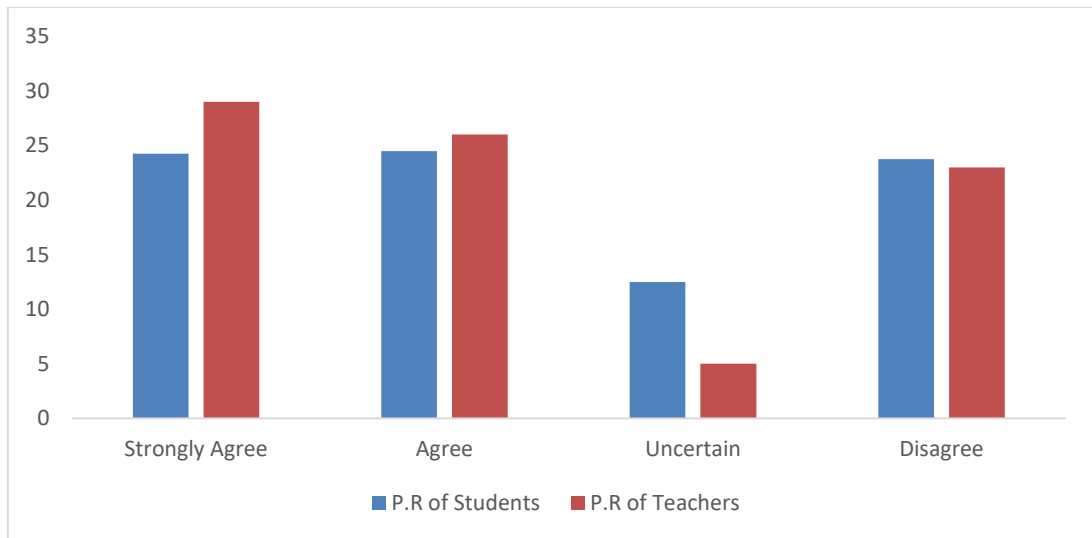


Figure 4.53 Graphical Presentations of Attitude towards Cheating in Examinations.

TABLE 4.54

The Reading Habits of Students are Poor

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	25(25)	29(29)	10(10)	20(20)	16(16)	100
Students	88(22)	89(22.25)	57(14.25)	80(20)	86(21.5)	400
Total	113(22.6)	118(23.6)	67(13.4)	100(25)	102(20.4)	500

Chi Square for teacher's sample $\chi^2= 11.100$, $p= 0.025$

Chi Square for student's sample $\chi^2= 8.875$, $p=0.064$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the reading habits of students are poor. The null hypothesis No. 54 was that there is no significant trend of opinion among the study participants towards reading habits of student. The output showed that the calculated chi square is not significant ($p<0.05$) for teachers. Descriptive results that 54% teachers favored the above statement and 36% teachers opposed the statement and only 10% were uncertain about this statement. The attitude of students is somewhat different from that of teachers. Calculated chi square is significant ($p>.05$) which results failure to

reject the null hypothesis. Descriptive statistics for showed 46.2% students were in favor and 45.4% students are against the statement and 14.25% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 11.000, p <0.05 and for students, χ^2 (df = 4, N=400) = 8.875, p >0.05.

From table 54 which was about the opinion of teachers and students regarding their opinions about reading habits of the students. It was found that majority of the teachers (54%) and less half (44.25%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the teacher participants, but student participants favor was weak (Table 54). In the same way there were 36% teachers and 41.5% student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 13.4% of total respondents remained uncertain. Figure 4.54 showed that the pattern of attitude of teachers and that of students is same.

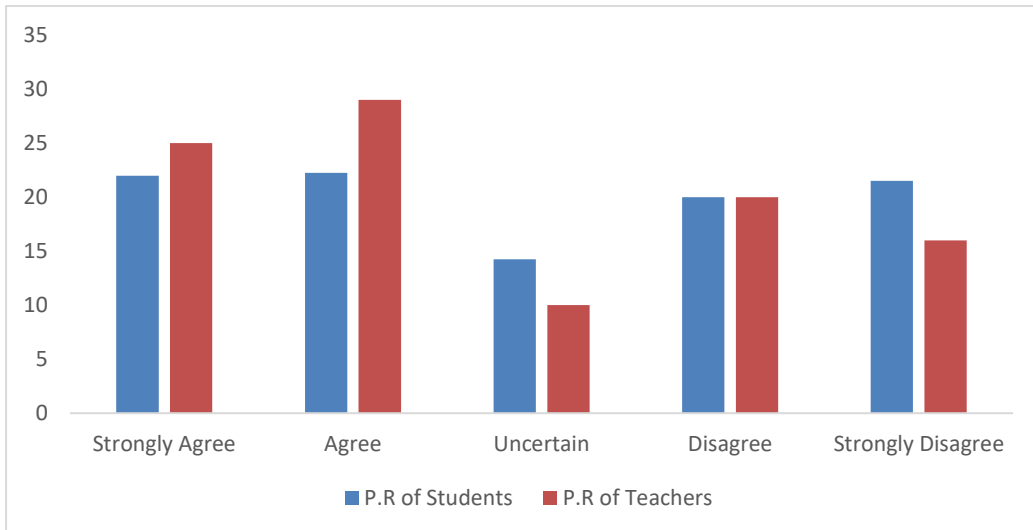


Figure 4.54 Graphical Presentations of Attitude towards Reading Habits of Students.

TABLE 4.55*There Is Drug Addiction in Some Students.*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	20(20)	23(23)	10(10)	24(24)	23(23)	100
Students	87(21.75)	87(21.75)	54(13.5)	86(21.5)	86(21.5)	400
Total	107(21.4)	110(22)	64(12.8)	110(22)	109(21.8)	500

Chi Square for teacher's sample $\chi^2 = 6.700$, $p = 0.153$

Chi Square for student's sample $\chi^2 = 10.575$, $p = 0.032$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards There is drug addiction in some students. The null hypothesis No. 55 was that there is no significant trend of opinion among the study participants towards drug addiction in students. The output showed that the calculated chi square is significant ($p > 0.05$) for teachers. Descriptive results that 43.4% teachers favored the above statement and 47% teachers opposed the statement and only 10% were uncertain about this statement. Data fails to reject the null hypothesis. The attitude of students is somewhat different from that of the teachers. Calculated chi square is not significant ($p < 0.05$) which results rejection of the null hypothesis. Descriptive statistics for showed 43.5% students were in favor and 43% students were against the statement and 13.5% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 6.700, $p > 0.05$ and for students, χ^2 (df = 4, N=400) = 10.575, $p < 0.05$.

From table 55 which was about the opinion of teachers and students regarding their opinions about drug addiction in students. It was found that less than half of the teachers (43%) and almost half (43.25%) of students were agreed with this statement. It means that this is an unimportant issue and it is not well supported by the participant (Table 55). In the same way, there were 47% teachers and 43% student respondents who

disagreed with the statement. It is possible that they have different view point in this regard. 12.8% of total respondents remained uncertain. Figure 4.55 showed that the pattern of attitude of teachers and that of students is same.

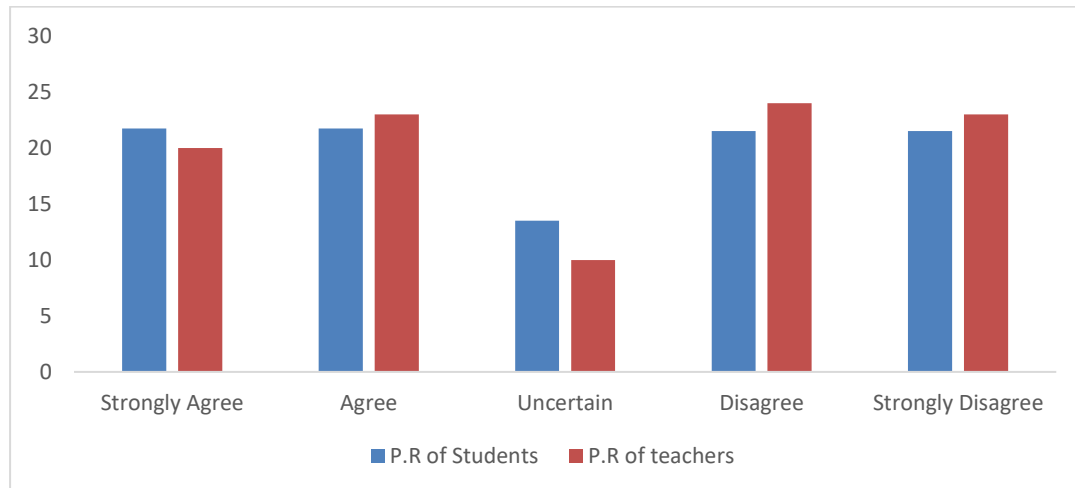


Figure 4.55 Graphical Presentations of Attitude towards Involvement of Students in Drug Addiction.

TABLE 4.56

The Students Observe Moral Value Care

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	22(22)	22(22)	7(7)	25(25)	24(24)	100
Students	87(21.75)	81(20.25)	70(17.5)	76(19)	86(21.5)	400
Total	111(22.2)	106(21.2)	77(15.4)	98(19.6)	108(21.6)	500

Chi Square for teacher's sample $\chi^2= 10.900$, $p= 0.028$

Chi Square for student's sample $\chi^2= 2.525$, $p=0.640$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the students observe moral value care. The null hypothesis No. 56 was that there is no significant trend of opinion among the study participants towards use of moral value care. The output showed that the calculated chi square is not significant ($p<0.05$) for teachers thus null hypothesis is rejected. Descriptive results that 44% teachers favored the above statement and 49% teachers oppose the statement and only 7% were uncertain about this statement. The attitude of

students is somewhat different from that of teachers. Calculated chi square is significant ($p > .05$) which results failure to reject the null hypothesis. Descriptive statistics for showed 43% students were in favor and 40.5% students were against the statement and 17.25% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 10.900, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 2.525, $p > 0.05$.

From table 56 which was about the opinion of teachers and students regarding their opinions about observation of moral value care. It was found that less than of the teachers (44%) and almost half (42%) of students were agreed with this statement. It means that this is an unimportant issue and it is not well supported by the participant (Table 56). In the same way, there were 49% teachers and 40.5% student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 15.4% of total respondents remain uncertain. Figure 4.56 showed that the pattern of attitude of teachers and that of students is same. But student sample failed to reject the null hypothesis.

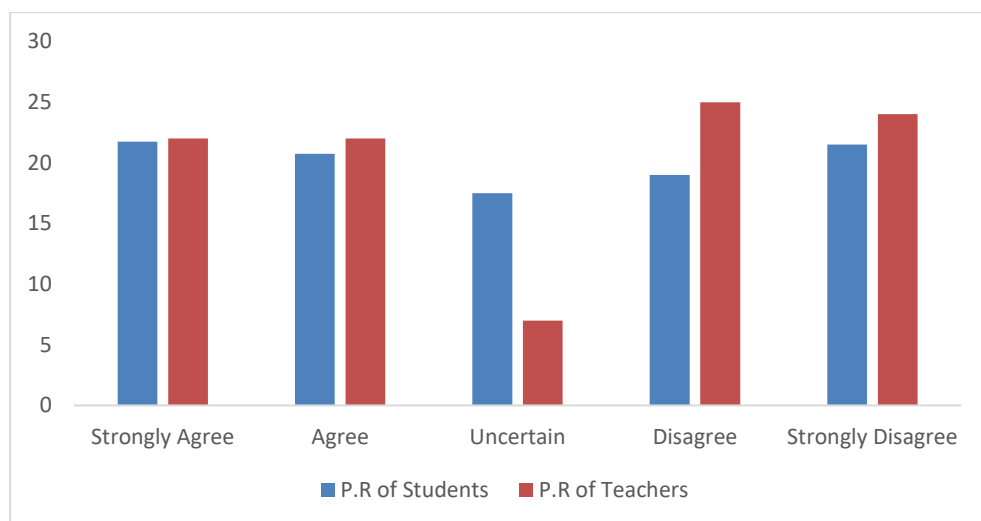


Figure 4.56 Graphical Presentations of Attitude towards Observation of Moral Value Care.

TABLE 4.57*There is a Gap Between Speech and Actions of Students.*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	27(27)	29(29)	6(6)	22(22)	16(16)	100
Students	95(23.75)	87(21.75)	55(13.75)	76(19)	87(21.75)	400
Total	122(24.4)	116(23.2)	61(12.2)	98(19.6)	103(20.6)	500

Chi Square for teacher's sample $\chi^2= 17.300$, $p= 0.002$ Chi Square for student's sample $\chi^2= 12.050$, $p=0.017$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards there is a gap between speech and actions of students.

The null hypothesis No. 57 was that there is no significant trend of opinion among the study participants towards gap between speech and action. The output showed that the calculated chi square is not significant ($p<0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 47.6% (SA+A) of total participants supported that there was a gap between speech and actions of students and 40.2% (DA+SDA) of total participants opposed the above statement and only 12.2% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 17.300, $p < 0.05$ and for students, χ^2 (df =4, N=400) = 12.050, $p < 0.05$.

From table 57 which was about the opinion of teachers and students regarding their opinions about gap between speech and action. It was found that majority of the teachers (56%) and less half (45.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 57). In the same way there were 38% teachers and 40.75% student respondents who disagreed with the statement. It is possible that they have different view point in this

regard. 12.2% of total respondents remained uncertain. Figure 4.57 showed that the pattern of attitude of teachers and that of students is different.

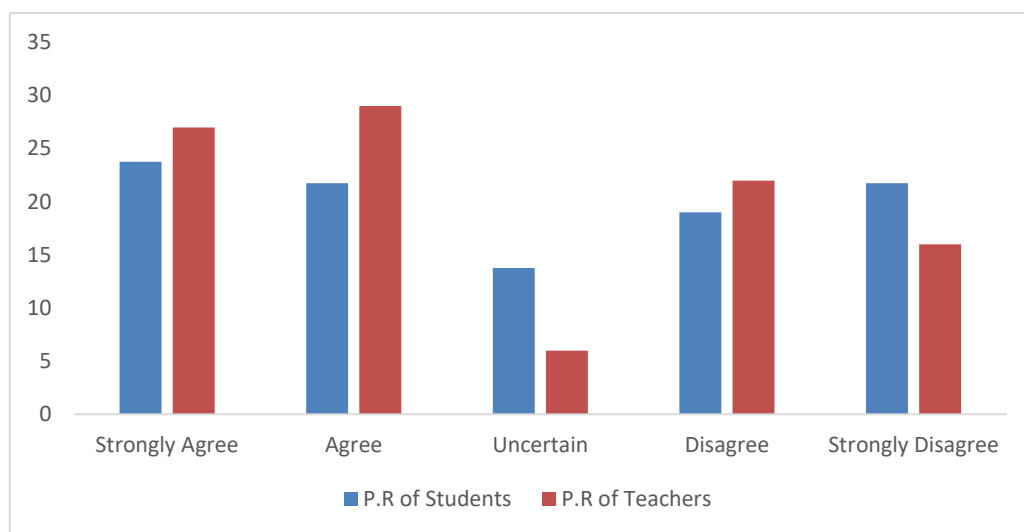


Figure 4.57 Graphical Presentations of Attitude towards Gap between Speech and Action.

TABLE 4.58

There is a General Trend of Deceit

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	23(23)	22(22)	15(15)	20(20)	20(20)	100
Students	75(18.75)	87(21.75)	70(17.5)	84(21)	84(21)	400
Total	98(19.6)	109(21.8)	85(17)	104(20.8)	104(20.8)	500

Chi Square for teacher's sample $\chi^2 = 1.900$, $p = 0.754$

Chi Square for student's sample $\chi^2 = 2.575$, $p = 0.631$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that deceit is a general trend the null hypothesis No. 58 was that there is no significant trend of opinion among the study participants towards general trend of deceit. The output showed that the calculated chi square is significant ($p > 0.05$) for both teachers and students thus there is no evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 41.4% (SA+A) of total participants supported that

there is a general trend of deceit and 41.6% (DA+SDA) of total participants opposed the above statement and only 17% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 1.900, $p > 0.05$ and for students, χ^2 (df = 4, N=400) = 2.575, $p > 0.05$.

From table 58 which was about the opinion of teachers and students regarding their opinions about general trend of deceit. It was found that minority of the teachers (45%) and less half (40.50%) of students were agreed with this statement. It means that this is an unimportant issue and it is not well supported by the participant (Table 58). In the same way there were 40% teachers and 42% student respondents who disagreed with the statement. It is possible that they have different view point in this regard. It is to be noted that favor and opposition is almost equal. 17% of total respondents remained uncertain. Figure 4.58 shows that the pattern of attitude of teachers and that of students is same.

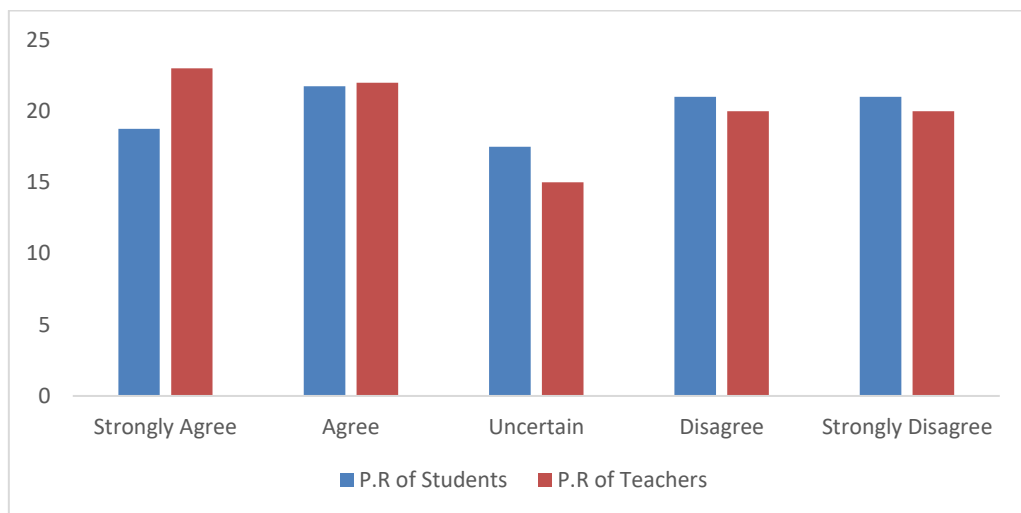


Figure 4.58 Graphical Presentations of Attitude towards General Trend of Deceit.

TABLE 4.59*Politicians have Set Bad Example for Students to Follow*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	31(31)	34(34)	5(5)	13(13)	17(17)	100
Students	101(25.25)	105(26.25)	45(11.25)	75(18.75)	74(18.5)	400
Total	132(26.4)	139(27.8)	50(10)	88(17.6)	91(18.2)	500

Chi Square for teacher's sample $\chi^2 = 30.000$, $p = 0.000$ Chi Square for student's sample $\chi^2 = 29.400$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that politicians have set bad example for students to follow. The null hypothesis No. 59 was that there is no significant trend of opinion among the study participants towards role of politicians for setting moral examples for students. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 54.2% (SA+A) of total participants supported the statement that politicians have set bad example for students to follow and 35.8% (DA+SDA) of total participants opposed the above statement and only 10% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 30.000, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 29.400, $p < 0.05$.

From table 59 which was about the opinion of teachers and students regarding their opinions about politicians' bad examples of morality. It was found that large majority of the teachers (65%) and half (51.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 59). In the same way there were 30% teachers and 37.25% student respondents who disagreed with the statement. It is possible that they have different viewpoint in this

regard. 10% of total respondents remained uncertain. Figure 4.59 showed that the pattern of attitude of teachers and that of students is somewhat different.

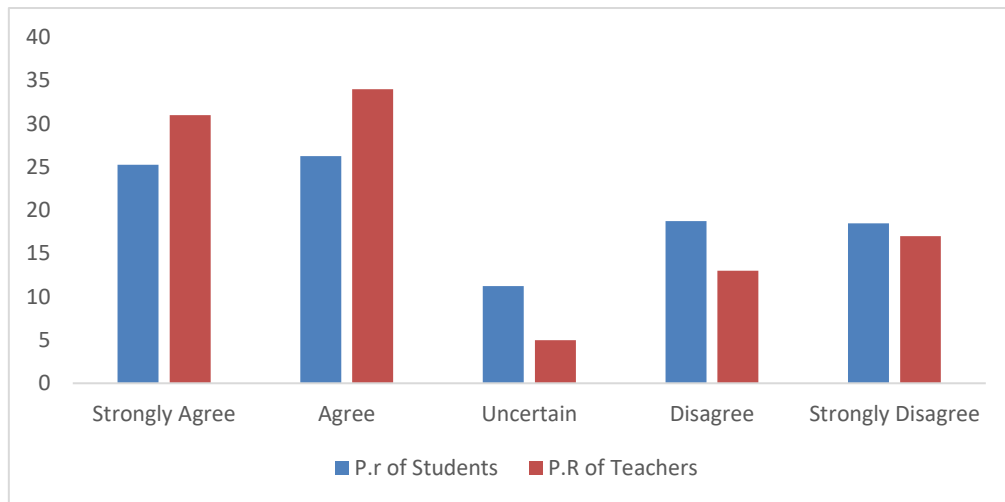


Figure 4.59 Graphical Presentations of Attitude towards Politicians as Bad Moral Example.

TABLE 4.60

The Teachers Play Effective Role Model for Moral Development of Students

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	15(15)	12(12)	6(6)	33(33)	34(34)	100
Students	67(16.75)	77(19.25)	56(14)	119(29.75)	81(20.25)	400
Total	82(16.4)	89(17.8)	62(12.4)	152(30.4)	115(23)	500

Chi Square for teacher's sample $\chi^2= 32.500$, $p= 0.000$

Chi Square for student's sample $\chi^2= 28.450$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that the teachers play effective role model for moral development of students. The null hypothesis No. 60 was that there is no significant trend of opinion among the study participants towards teachers as a role model for students. The output showed that the calculated chi square is not significant ($p<0.05$) for both teachers and students thus there is an enough evidence to reject the

null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 34.2% (SA+A) of total participants supported the statement that the teachers play effective role model for moral development of students and 53.4% (DA+SDA) of total participants opposed the above statement and only 12.4% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 32.500, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 28.450, $p < 0.05$.

From table 60 which was about the opinion of teachers and students regarding their opinions about effectiveness of teacher's role in moral development. It was found that minority of the teachers (27%) and less half (36%) of students were agreed with this statement. It means that teachers as a role model are not effective that is why the participants are not agreed upon with this statement (Table 60). On most teachers (67%) and students (50%) have opposed this statement. It is possible that they have different viewpoint in this regard. 12.4% of total respondents remained uncertain. Figure 4.60 showed that the pattern of attitude of teachers and that of students is different. The teacher respondents have strongly opposed this statement.

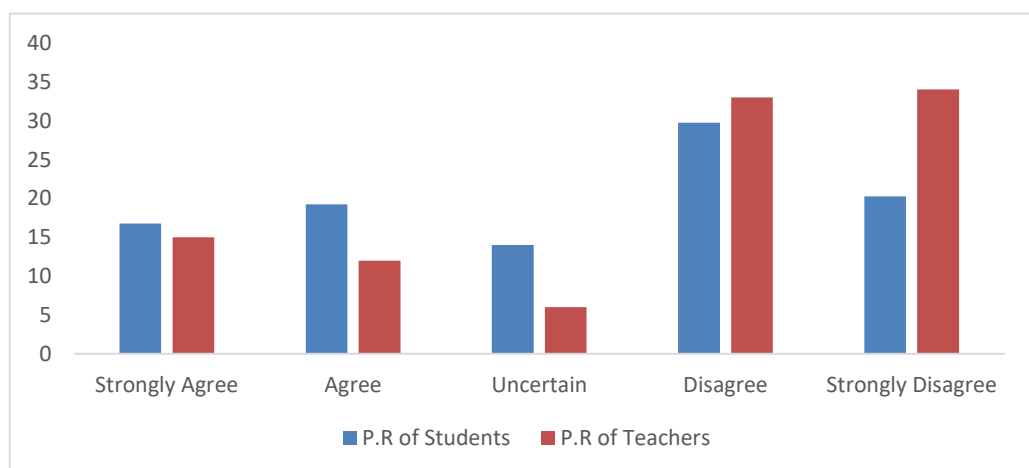


Figure 4.60 Graphical Presentations of Attitude towards Teachers as a Role Model.

TABLE 4.61*Co-Education Promotes Moral Decline*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	23(23)	24(24)	11(11)	20(20)	22(22)	100
Students	97(24.25)	96(24)	39(9.75)	80(20)	88(22)	400
Total	120(24)	120(24)	50(10)	100(20)	110(22)	500

Chi Square for teacher's sample $\chi^2 = 5.500$, $p = 0.240$

Chi Square for student's sample $\chi^2 = 28.625$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that co-education promotes moral decline.

The null hypothesis No. 61 was that there is no significant trend of opinion among the study participants towards co-education and its effects. The output showed that the calculated chi square is significant ($p > 0.05$) for teachers. Descriptive results that 47% teachers favored the above statement and 42% teachers opposed the statement and only 11% were uncertain about this statement. Data fails to reject the null hypothesis. The attitude of students was somewhat different from that of the teachers. Calculated chi square was not significant ($p < .05$) which results rejection of the null hypothesis. Descriptive statistics for showed 48.25% students are in favor and 42% students were against the statement and 9.75% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) 5.500, $p > 0.05$ and for students, χ^2 (df = 4, N=400) = 28.625, $p < 0.05$.

From table 61 which was about the opinion of teachers and students regarding their opinions about effect of co-education on moral development. It was found less than half of the teachers (47%) and less half (48.25%) of students were agreed with this statement. It means that this is an unimportant issue and it is not well supported by the participant (Table 61). In the same way, there were 42% teachers and 42% student

respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 10% of total respondents remained uncertain. Figure 4.61 shows that the pattern of attitude of teachers and that of students is same.

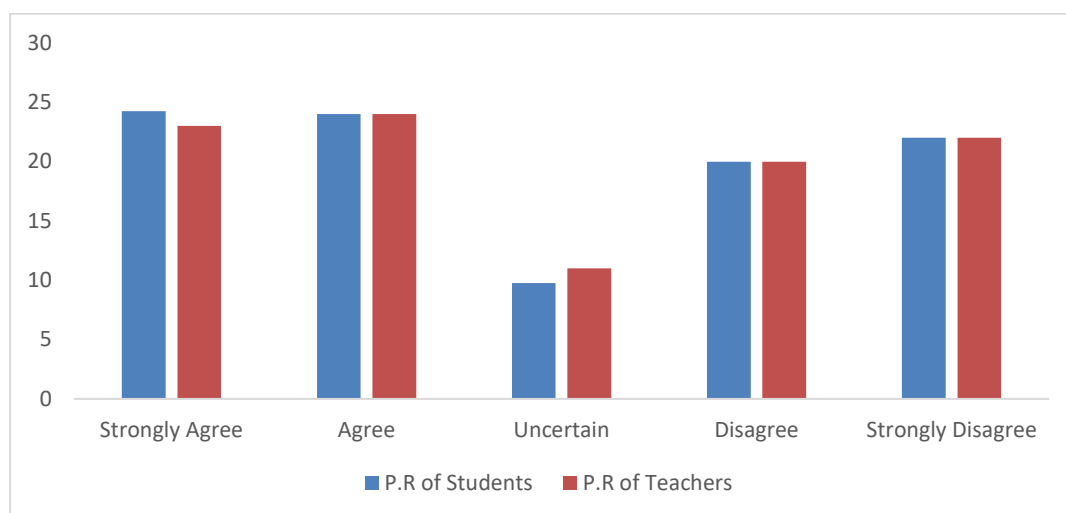


Figure 4.61 Graphical Presentations of Attitude towards Effect of Co-Education on Morality.

TABLE 4.62

Standard Role Model in Islam is the Ways of Life of the Prophet Muhammad (ﷺ)

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teacher	35(35)	37(37)	5(5)	11(11)	12(12)	100
Students	109(27.25)	107(26.75)	60(15)	60(15)	64(16)	400
Total	144(28.8)	144(28.8)	65(13)	71(14.2)	76(15.2)	500

Chi Square for teacher's sample $\chi^2 = 44.200$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 32.825$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that Standard role model in Islam is the ways of life of the Prophet Muhammad (ﷺ). The null hypothesis No.62 was that there is no significant trend of opinion among the study participants towards standard role model in Islam. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the

null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 57.6% (SA+A) of total participants supported the statement Standard role model in Islam is the ways of life of the Prophet Muhammad (ﷺ) and 29.4% (DA+SDA) of total participants opposed the above statement and only 13% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 44.200, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 32.825, $p < 0.05$.

From table 62 which was about the opinion of teachers and students regarding their opinions about the messenger of Allah (PBUH) as standard role model. It was found large majority of the teachers (72%) and less half (54%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participants (Table 62). In the same way there were 23% teachers and 31% student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 13% of total respondents remained uncertain. Figure 4.62 shows that the pattern of attitude of teachers and that of students is same.

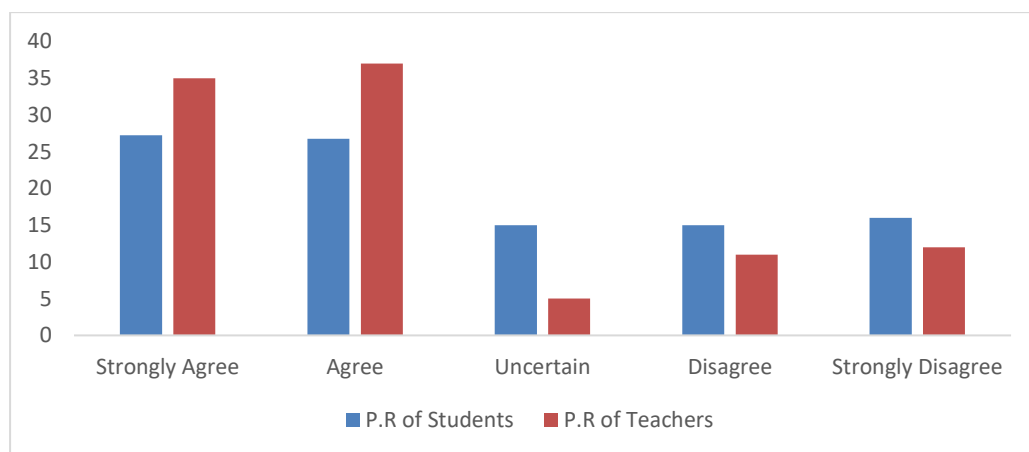


Figure 4.62 Graphical Presentations of Attitude towards Standard Role Model of Messenger of Allah (ﷺ).

TABLE 4.63

Reward of Hereafter in the Heaven According to Statements of Quran and Sunnah, is a Source of Moral Inspiration

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	33(33)	31(31)	14(14)	9(9)	13(13)	100
Students	107(26.75)	95(23.75)	70(17.5)	64(16)	64(16)	400
Total	140(28)	126(25.2)	84(16.8)	73(14.6)	77(15.4)	500

Chi Square for teacher's sample $\chi^2 = 24.800$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 19.575$, $p = 0.001$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that Reward of hereafter in the heaven according to statements of Quran and Sunnah, is a source of Moral Inspiration. The null hypothesis No. 63 was that there is no significant trend of opinion among the study participants towards reward of Hereafter as source of moral inspiration. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 53.2% (SA+A) of total participants supported the statement Reward of hereafter in the heaven according to statements of Quran and Sunnah, is a source of Moral Inspiration and 30% (DA+SDA) of total participants opposed the above statement and only 16.8% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 24.800, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 19.575, $p < 0.05$.

From table 63 which was about the opinion of teachers and students regarding their opinions about effect of rewards of Hereafter on moral development. It was found majority of the teachers (64%) and half (50.5%) of students were agreed with this

statement. It means that this is an important issue and it is well supported by the participants (Table 63). In the same way there were 22% teachers and 32% student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 16.8% of total respondents remained uncertain. Figure 4.63 shows that the pattern of attitude of teachers and that of students is same.

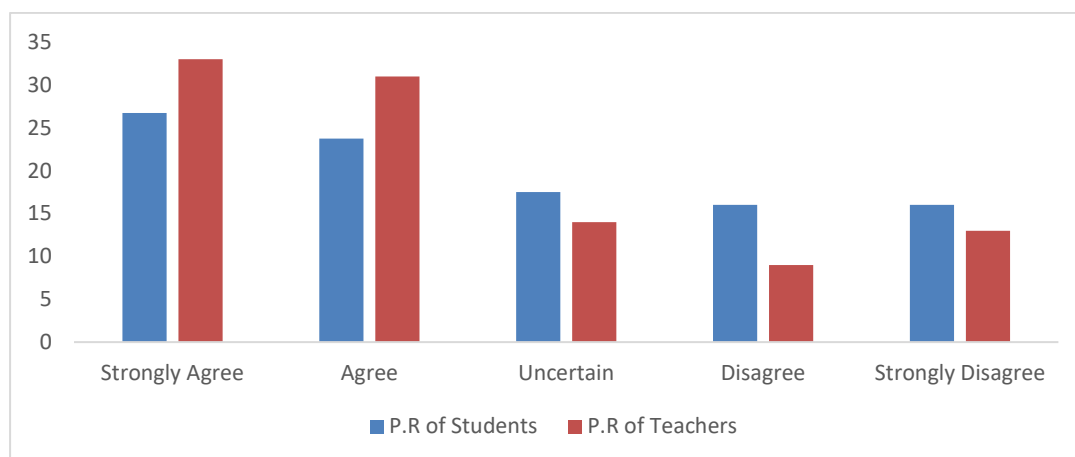


Figure 4.63 Graphical Presentations of Attitude towards Reward of Hereafter as a source of Moral Inspiration.

TABLE 4.64

Moral Development is Possible in All Ages.

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	29(29)	33(33)	7(7)	25(25)	6(6)	100
Students	97(24.25)	98(24.5)	71(17.75)	87(21.75)	47(11.75)	400
Total	126(25.2)	131(26.2)	78(15.6)	112(22.4)	53(10.6)	500

Chi Square for teacher's sample $\chi^2 = 32.000$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 22.900$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that Moral development is possible in all ages. The null hypothesis No. 64 was that there is significant trend of opinion among

the study participants towards relation of moral development and age. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 51.4% (SA+A) of total participants supported the statement Moral development is possible in all ages and 33% (DA+SDA) of total participants opposed the above statement and only 15.6% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 32.000, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 22.900, $p < 0.05$.

From table 64 which was about the opinion of teachers and students regarding their opinions about relationship between moral development and age of a person. It was found majority of the teachers (62%) and slightly less than half (48.75%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 64). In the same way, there were 31% teachers and 33.5% student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 15.6% of total respondents remained uncertain. Figure 4.64 showed that the pattern of attitude of teachers and that of students is different.

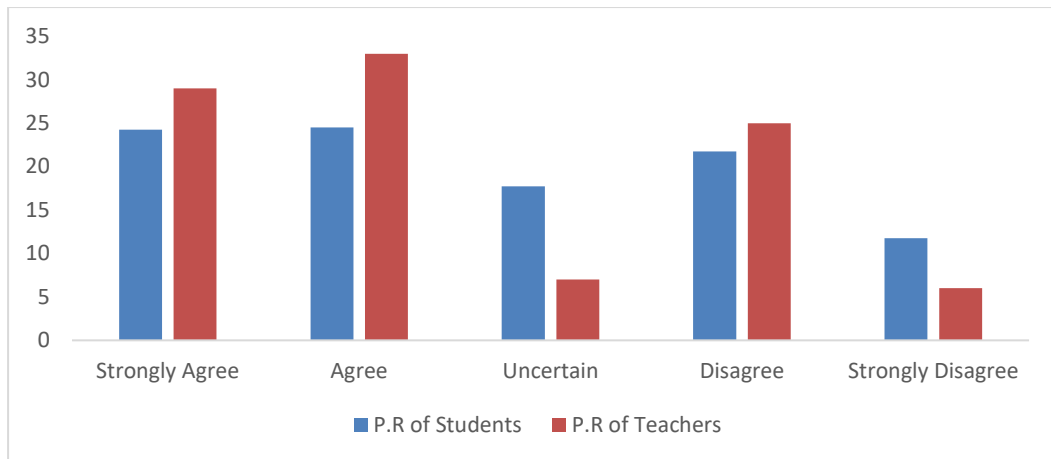


Figure 4.64 Graphical Presentations of Attitude towards Relationship between Age of a Person and Moral Development.

TABLE 4.65

Holistic Approach to Moral Development Should be Applied

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	27(27)	25(25)	16(16)	16(16)	16(16)	100
Students	96(24)	100(25)	78(19.5)	64(16)	62(15.5)	400
Total	123(24.6)	125(25)	94(18.8)	80(16)	78(15.6)	500

Chi Square for teacher's sample $\chi^2 = 17.700$, $p = 0.008$

Chi Square for student's sample $\chi^2 = 15.500$, $p = 0.004$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that Holistic approach to moral development should be applied. The null hypothesis No. 65 was that there is no significant trend of opinion among the study participants towards Holistic approach of moral. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 49.6% (SA+A) of total participants supported the statement Holistic approach to

moral development should be applied and 31.6% (DA+SDA) of total participants opposed the above statement and only 18.8% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 17.700, p <0.05 and for students, χ^2 (df = 4, N=400) = 15.500, p <0.05.

From table 65 which was about the opinion of teachers and students regarding their opinions about holistic approach of moral development. It was found majority of the teachers (52%) and half (49.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 65). In the same way there were 32% teachers and 31.5% student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 18.8% of total respondents remain uncertain. Figure 4.65 showed that the pattern of attitude of teachers and that of students is same.

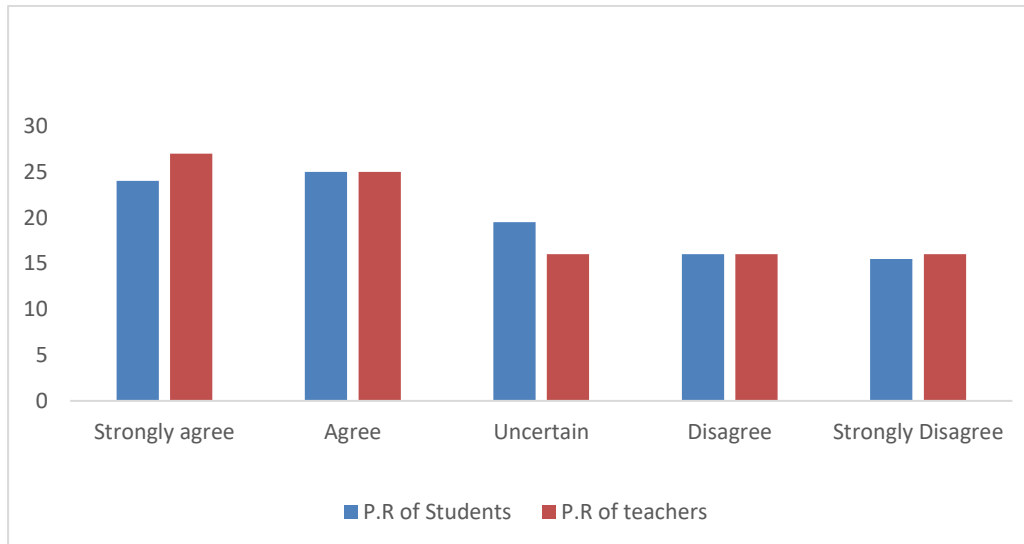


Figure 4.65 Graphical Presentations of Attitude towards Holistic Approach of Moral Development.

TABLE 4.66*There is a Need to Train the Teachers According to the Moral Development Strategy*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	34(34)	37(37)	9(9)	10(10)	10(10)	100
Students	111(27.75)	95(23.75)	41(10.25)	77(19.25)	76((19)	400
Total	145(29)	132(26.4)	50(10)	87(17.4)	86(17.2)	500

Chi Square for teacher's sample $\chi^2= 40.300$, $p= 0.000$ Chi Square for student's sample $\chi^2= 34.150$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that there is a need to train the teachers according to the moral development strategy. The null hypothesis No. 66 was that there is no significant trend of opinion among the study participants towards training of teachers according to moral development strategy. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 55.4% (SA+A) of total participants supported the statement There is a need to Train the teachers according to the moral development strategy and 34.6% (DA+SDA) of total participants opposed the above statement and only 10% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 40.300, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 34.150, $p < 0.05$.

From table 66 which was about the opinion of teachers and students regarding their opinions about need of training of teachers. It was found majority of the teachers (71%) and half (51.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 66). In the same way, there were 20% teachers and 38.25% student respondents who disagreed with the

statement. It is possible that they have different viewpoint in this regard. 10% of total respondents remained uncertain. Figure 4.66 showed that the pattern of attitude of teachers and that of students is same.

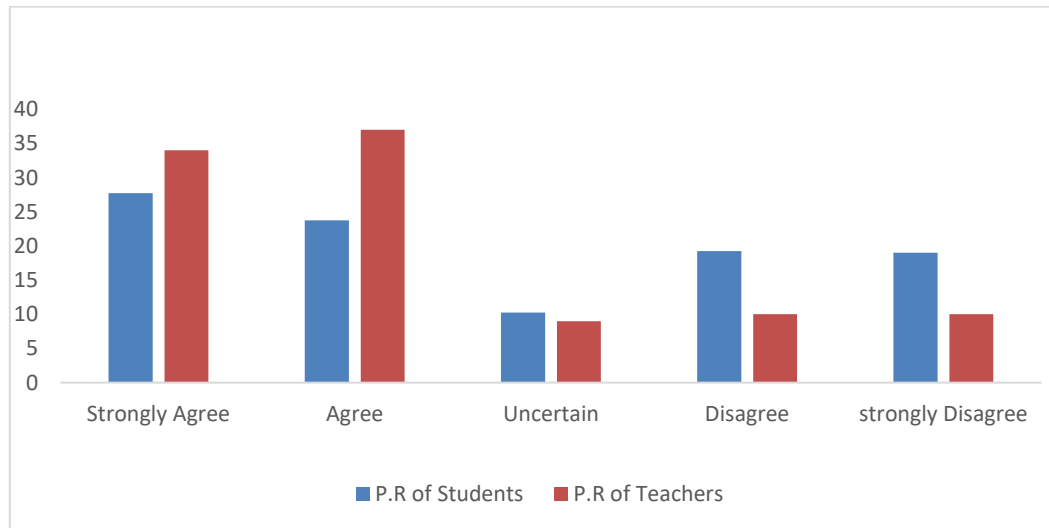


Figure 4.66 Graphical Presentations of Attitude towards Training of Teachers.

TABLE 4.67

Embed the Moral Development Content with All Fields of Study in a University

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	24(24)	27(27)	14(14)	17(17)	18(18)	100
Students	105(26.25)	110(27.5)	50(12.5)	68(17)	67(16.75)	400
Total	129(25.8)	137(27.4)	64(12.8)	85(17)	85(17)	500

Chi Square for teacher's sample $\chi^2 = 11.500$, $p = 0.021$

Chi Square for student's sample $\chi^2 = 34.225$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that Embed the moral development content with all fields of study in a university. The null hypothesis No. 67 was that there is no significant trend of opinion among the study participants towards embedment of moral development content with all fields of study. The output showed that the calculated chi

square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 53.2% (SA+A) of total participants supported the statement that Embed the moral development content with all fields of study in a university and 34% (DA+SDA) of total participants opposed the above statement and only 12.8% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 11.500, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 34.225, $p < 0.05$.

From table 67 which was about the opinion of teachers and students regarding their opinions about embedment of moral development with all fields of study. It was found majority of the teachers (51%) and half (53.75%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participant (Table 67). In the same way there were 35% teachers and 33.75% student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 12.8% of total respondents remained uncertain. Figure 4.67 showed that the pattern of attitude of teachers and that of students is same.

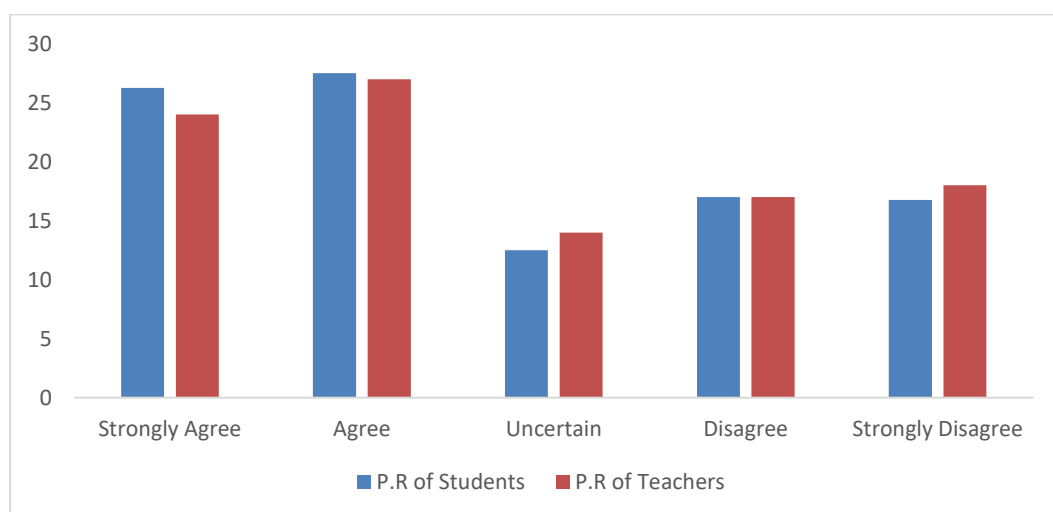


Figure 4.67 Graphical Presentations of Attitude towards Embedment of Moral Development Content with other Fields of Study of a University.

TABLE 4.68*It is Needed to Prepare Tools to Measure Moral Development Outcomes*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	27(27)	23(23)	5(5)	20(20)	25(25)	100
Students	103(25.75)	116(29)	51(12.75)	87(21.75)	43(10.75)	400
Total	130(26)	139(27.8)	56(11.2)	107(21.4)	68(13.6)	500

Chi Square for teacher's sample $\chi^2 = 15.400$, $p = 0.004$

Chi Square for student's sample $\chi^2 = 51.050$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that it is needed to prepare tools to measure moral development outcomes. The null hypothesis No. 68 was that there is no significant trend of opinion among the study participants towards development of tools for measurement of moral development outcomes. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 53.8% (SA+A) of total participants supported the statement that It is needed to prepare tools to measure moral development outcomes and 35% (DA+SDA) of total participants opposed the above statement and only 11.2% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 15.400, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 51.050, $p < 0.05$.

From table 4.68 which was about the opinion of teachers and students regarding their opinions about need of preparation of tools to measure achievement in moral outcomes. It was found majority of the teachers (50%) and half (54.75%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participants (Table 4.68). In the same way, there were 45% teachers and 32.5%

student respondents who disagreed with the statement. It is possible that they have different viewpoint in this regard. 11.2% of total respondents remained uncertain. Figure 4.68 shows that the pattern of attitude of teachers and that of students is same.

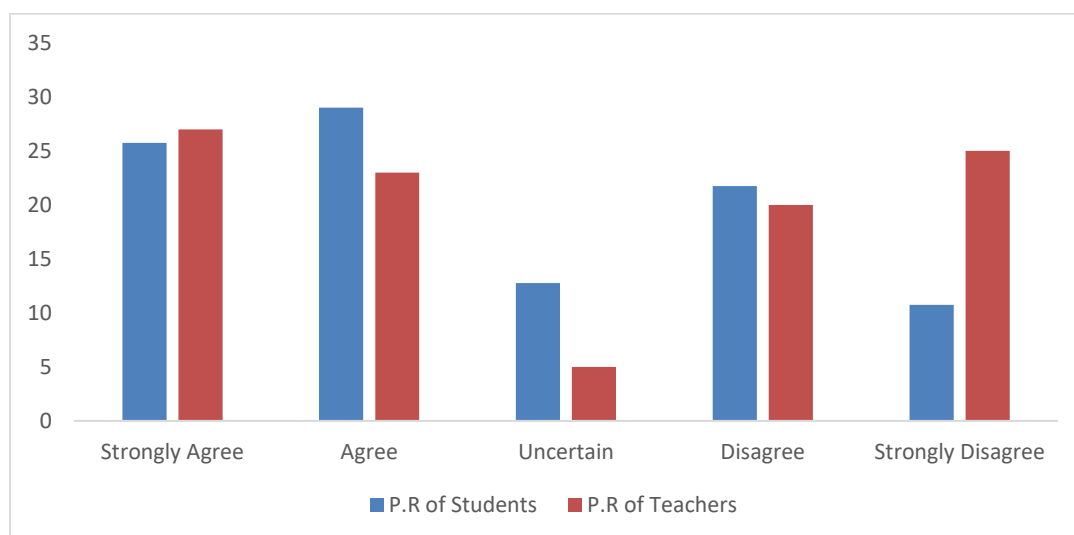


Figure 4.68 Graphical Presentations of Attitude towards Need of Development of Tools of Measurement for measuring outcomes of Moral Development.

TABLE 4.69

It is Needed to Provide In-Service Training to Teachers and Administrative Staff

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	29(29)	31(31)	7(7)	20(20)	13(13)	100
Students	99(24.75)	108(27)	60(15)	80(20)	86(21.5)	400
Total	128(25.6)	139(27.8)	67(13.4)	100(20)	99(19.8)	500

Chi Square for teacher's sample $\chi^2= 21.000$, $p= 0.000$

Chi Square for student's sample $\chi^2= 28.425$, $p=0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that it is needed to provide in-service training to teachers and administrative staff. The null hypothesis No. 69 was that there is no significant trend of opinion among the study participants towards in-service

training of teachers and administrative staff. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 53.4% (SA+A) of total participants supported the statement that It is needed to provide in-service training to teachers and administrative staff and 39.8% (DA+SDA) of total participants opposed the above statement and only 13.4% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 21.000, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 28.425, $p < 0.05$.

From table 4.69 which was about the opinion of teachers and students regarding their opinions about need of in-service training. It was found majority of the teachers (60%) and half (51.75%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participants (Table 69). In the same way, there were 33% teachers and 41.5% student respondents who disagree with the statement. It is possible that they have different viewpoint in this regard. 16.8% of total respondents remained uncertain. Figure 4.69 showed that the pattern of attitude of teachers and that of students is same.

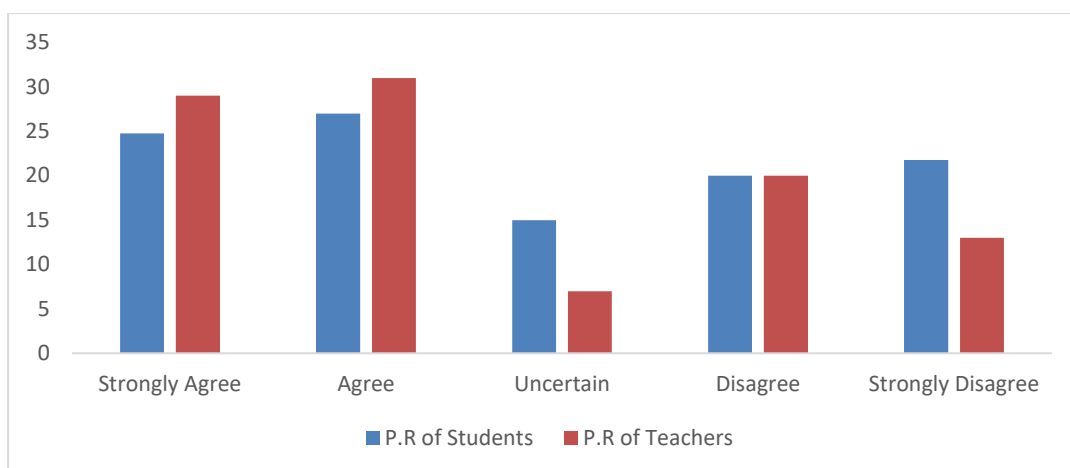


Figure 4.69 Graphical Presentations of Attitude towards Need of In-service training of Teachers.

TABLE 4.70

Physical and Co-Curricular Activities are Helpful in Moral Development

Participant	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	25(25)	28(28)	9(9)	20(20)	18(18)	100
Students	101(25.25)	113(28.25)	38(9.5)	75(18.75)	73(18.25)	400
Total	126(25.2)	141(28.2)	47(9.4)	95(19)	91(18.2)	500

Chi Square for teacher's sample $\chi^2 = 10.700$, $p = 0.030$

Chi Square for student's sample $\chi^2 = 42.100$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that Physical and co-curricular activities are helpful in moral development. The null hypothesis No. 70 was that there is no significant trend of opinion among the study participants towards role of physical and co-curricular activities in moral development. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is not enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 53.4% (SA+A) of total participants

supported the statement that It is needed to provide in-service training to teachers and administrative staff and 37.2% (DA+SDA) of total participants opposed the above statement and only 9.4% stayed uncertain. The test statistics is presented as for teachers, $\chi^2 (4, N=100) = 10.700, p < 0.05$ and for students, $\chi^2 (4, N=400) = 42.100, p < 0.05$.

From table 70 which was about the opinion of teachers and students regarding their opinions about place of physical and co-curricular activities. It was found majority of the teachers (53%) and half (53.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participants (Table 70). In the same way, there were 38% teachers and 37% student respondents who disagreed with the statement. It is possible that they have different view point in this regard. 9.4% of total respondents remained uncertain. Figure 4.70 showed that the pattern of attitude of teachers and that of students is same.

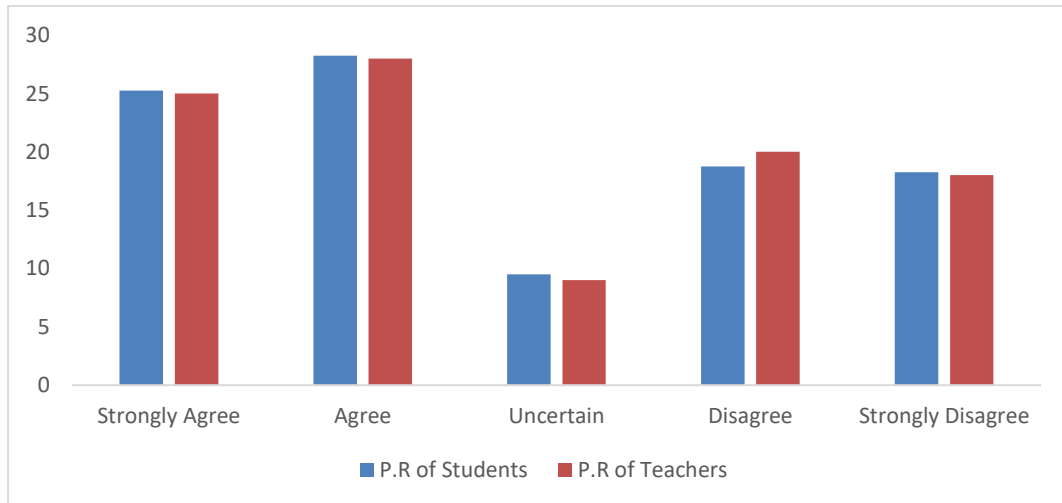


Figure 4.70 Graphical Presentations of Attitude towards Effect of Co-Curricular Activities on Moral Development.

TABLE 4.71*Need of Proper Allocation of Resources for Moral Development*

Participants	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Total
Teachers	41(41)	10(10)	7(7)	23(23)	19(19)	100
Students	125(31.25)	133(33.25)	19(4.75)	61(15.25)	62(15.5)	400
Total	166(33.2)	143(28.6)	26(5.2)	84(16.8)	81(16.2)	500

Chi Square for teacher's sample $\chi^2 = 36.000$, $p = 0.000$

Chi Square for student's sample $\chi^2 = 115.500$, $p = 0.000$

A chi square goodness of fit test was conducted to determine trend of opinion of teachers and students towards the statement that Proper allocation of resources for moral development is needed. The null hypothesis No. 71 was that there is no significant trend of opinion among the study participants towards the allocation of resources for moral development. The output showed that the calculated chi square is not significant ($p < 0.05$) for both teachers and students thus there is an enough evidence to reject the null hypothesis for both samples of teachers and students. The results of descriptive statistics showed that 61.8% (SA+A) of total participants supported the statement that Proper allocation of resources for moral development is needed and 33% (DA+SDA) of total participants opposed the above statement and only 5.2% stayed uncertain. The test statistics is presented as for teachers, χ^2 (df = 4, N=100) = 115.500, $p < 0.05$ and for students, χ^2 (df = 4, N=400) = 36.000, $p < 0.05$.

From table 4.71 which was about the opinion of teachers and students regarding their opinions about proper allocation of resources for moral development. It was found majority of the teachers (51%) and (64.5%) of students were agreed with this statement. It means that this is an important issue and it is well supported by the participants (Table 71). In the same way there were 42% teachers and 30.75% student respondents who

disagreed with the statement. It is possible that they have different view point in this regard. 5.2% of total respondents remained uncertain. Figure 4.71 showed that the pattern of attitude of teachers and that of students was different in extent of support. The Students are more inclined to support this statement.

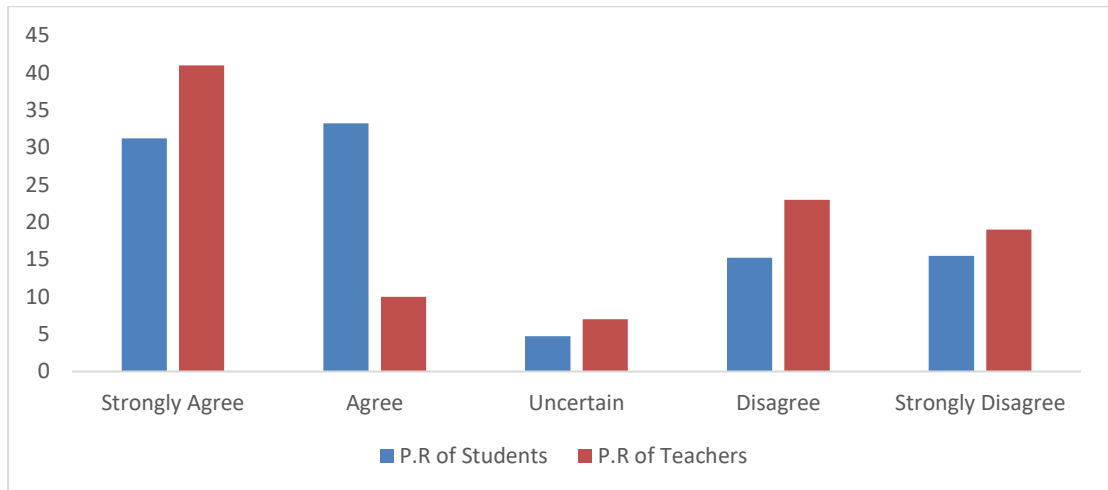


Figure 4.71 Graphical Presentations of Attitude towards Need of Proper Allocation of Resources for Moral Development.

TABLE 4.72

Response to the Statement Select from the List Below Select Ten of The Most Important Values that You Think University Should Foster

During first qualitative stage of the study, participants were asked to put forth some moral values that were important in their view and should be fostered through education at the university level. In response of this question, a range of moral values was enlisted. These values were clustered into broad and general categories of moral values. Initial coding of moral values is presented in appendix C

Values listed	Teacher's frequency (N=100)	P.R of Teachers	Students frequency (N=400)	P.R of Students
Trustworthiness	93	93	360	90
Justice	95	95	350	87.5
Truth	97	97	385	96.5
Amanat (Trust)	75	75	288	72
Care	71	71	250	62.5
Chastity	69	69	230	57.5
Fairness	70	70	277	69.25
Respect	73	73	281	70.25
Citizenship	55	55	245	61.25
Responsibility	65	65	300	75
Generous	52	52	210	52.25
Gentle	45	45	235	58.75
Merciful	51	51	196	49
Purposeful	45	45	150	37.5
Humbleness	51	51	189	47.25
Observe elements of Islam i.e. kalmah, Nemaz, Rodha, Haj and Zakat	91	91	370	92.5
Supportive tolerance	52	52	210	52.25
Virtuous	55	55	246	61.5
Sillah Rehmi	56	56	255	63.75
Respectful and obedient to parents	86	86	333	83.25
Equitable	40	40	106	26.5
Compassionate	53	53	119	29.75
Adalat	58	58	225	56.25
Spiritual	59	59	263	65.75

From table 4.72 showed the results the response to the question about selection of moral values which would act as set of shared value to be fostered by the universities through their vale education strategies or programs. It was found that top ten selected values were: Teachers 97% and 96.5% of students supported the fostering of Truth. Teachers 95% and 87.5 student has selected Justice as moral value to fostered 93% teachers and 90% students has supported trustworthiness.

As the above table showed Teachers 91% teachers and 92.5% students supported observation of elements of Islam. 86% teachers and 83.25% of students supported the respect and obedience to parents. 75% Teachers and 72% student supported fostering

of Amanat (trust). 73% Teachers and 70.25% students supported the fostering of moral value Respect. 71% Teachers and 62.5% students supported fostering of moral value care. 70% Teachers and 69.5% students supported fostering of moral value fairness. 69% Teachers and 57.5% students supported the fostering of moral value chastity. 65% Teachers and 75% students have supported the fostering of moral value responsibility. 59% Teachers and 65.75% students have supported the fostering of moral value spirituality. 58% Teachers and 56% students have supported the fostering of moral value Adalat. 56% Teachers and 63.5% students have supported fostering of moral value Sillah Rahmi. 55% Teachers and 61.5% students have supported the fostering of moral values citizenship and virtuousness. 53% Teachers and 29.75% students have supported the fostering of moral value compassion. 52% Teachers and 52% students have supported the fostering of moral value supportive tolerance and generosity. 51% Teachers and 49% students have supported the fostering of moral value mercifulness. 51% Teachers and 74.5% students have supported the fostering of moral value humbleness. 45% Teachers have supported fostering of gentleness and purposefulness whereas student's support to gentleness was 58.75% and to purposefulness it was 37.5%. 40% Teacher and 26% students have supported the fostering of moral value Equitable.

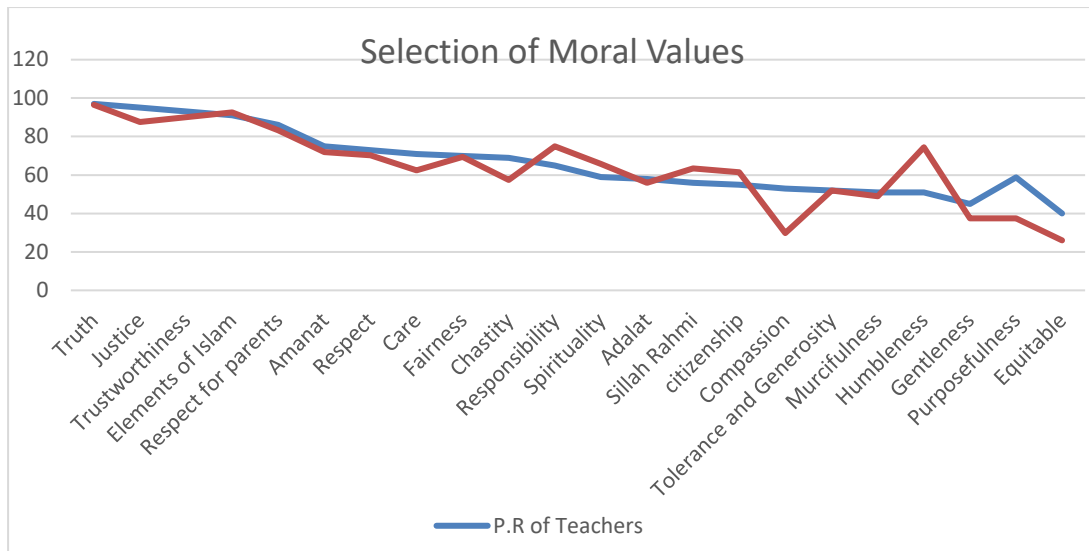


Figure 4.72 graphical Presentation of Selection of Moral Values

From Figure 4.72 it is found that the opinion of teachers and students were almost the same, but teachers and students had different opinion on some moral values

TABLE 4.73

The causes of existing morality of students were explored first at the qualitative phase of the study. Data analysis is presented in tables 4.1.9 to 4.1.14. The causes thus explored were resented to the participants and were asked to rank according to the size of influence. The results of the opinion of the respondents are presented in table 4.73

Ranking of Causes of Moral Decline in Pakistan

Causes	Total number of Teachers responses=100 Frequency	Most consistently Ranked as	Total number of Students responses=400 Frequency	Most consistently ranked as
Teachers	96	1	350 (87.5)	1
Privatization and entrepreneurship of education	85	2	320 (80)	2
Co-education and ad-hocism	50	11	240 (60)	10
Value free education	86	3	280 (70)	5
Ignorance of teachings of Quran and Sunnah	87	4	330 (82.5)	3
Philosophies like pragmatism and secularism	67	5	200 (50)	9
Media, globalization and international conspiracies	79	6	300 (75)	4
Curriculum	56	8	240 (60)	6
Medium of instruct	55	12	250 (62.5)	11
Politics	66	9	303 (75.75)	7
Society	80	7	310 (77.5)	8
Sectarianism	55	10	260 (65)	12

From table 4.73, it was about the ranking of the causes of current moral disposition.

These causes were explored during the Qualitative phase of this study. At this quantitative phase, it was asked from the respondents to rank the causes according to the size of influence. 96% Teachers ranked teachers as number one influencing factor. 85% Privatization and entrepreneurship of education was ranked as number two factor. 86% teachers ranked Value free education as number three factor. 85% teachers ranked

Ignorance of teachings of Quran and Sunnah as number four factor. 67% teachers ranked Philosophies like pragmatism and secularism as number five factor. 79% teachers ranked Media, globalization and international conspiracies as number six factor. 80% teachers ranked Society as number seven factor. 50% teachers ranked Curriculum as number eight factor. 66% teachers ranked Politics as number nine factor. 55% teachers ranked Sectarianism as number ten factor. 50% teachers ranked Co-education as number eleven factor. 55% teachers ranked Medium of instruction as number twelve factor.

Ranking order of the causes by students was as given below: 87.5% students ranked teachers as number one factor. 80% students ranked Privatization and entrepreneurship of education as number two factor. 82.3% students ranked Ignorance to moral teachings of Quran as number three factor. 75% students ranked the Media, globalization and international conspiracies as number four factor. 70% students ranked Value free education as number five cause. 60% students ranked the Curriculum as number six cause. 75.5 students ranked the Politics as number seven cause. 77.5% students ranked the society as number eight cause. 50% students ranked the Philosophies like pragmatism and secularism as number nine cause. 60% students ranked co-education and ad-hoc policy as number 10 cause. 62.5% students ranked the Medium of instruction as number eleven cause. 65% students ranked Sectarianism as number twelve cause.

The ranking of causes of moral decline in Pakistan by the sample teachers and students found to be quite close to each other, teachers being cause No. 1 and medium of instruction being cause No. 11.

Chapter ends without any solid summary of analysis give summary what is the total of results. Data analysis chapter was divided into two parts. First part included qualitative analysis. Qualitative data was collected by interviews and focus group discussion. Transcribed data was presented in the form 1063 themes and initial codes showing categories were inserted against each theme (see appendix-D). These themes were further analyzed to divide categories into more specific sub-categories (analysis moves from general to specific) and frequency (F) count was also shown against each statement. In second quantitative phase data obtained from five-point Likert scale questionnaire was analyzed to find frequencies of attitudes and goodness of fit chi-square to test the hypothesis that there is no difference of attitude among the categories. This analysis included the ranking of the identified causes and identification of shared moral values. This chapter has laid foundations to write findings, and conclusions of the study in the next chapter

CHAPTER 5

SUMMARY, FINDINGS, DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

SUMMARY

This research study entitled as “Moral development strategies for university students in the light of Islamic philosophy of moral development revealed by Quran and Sunnah” was designed for the purpose of exploration of current morality of the university students, finding the causes of their existing morality, ranking the causes according to size of their influence, identification of shared values to be inculcated by university education, search of principles to devise proper strategy for moral development and finally formulate a strategy for moral development of university students.

The research design applied was sequential transformative mixed method. Key feature of this research design was the use of theoretical lens of Quran and Sunnah. The research study was completed by collecting qualitative data in first phase with the help of semi-structured interviews and focus group discussions and collecting quantitative data in second phase by 71-item questionnaires in the form of five-point Likert scale. There were two questions other than the 71 items for ranking the causes and moral values identification. This phase of the study was based on the themes that emerged from the qualitative phase of the study. The qualitative phase of the study resulted in 73 themes. The research hypotheses and the questionnaire items were developed from these themes.

Moral development is the need of time and it is emphasized in Quran and Sunnah that moral development is crucial for success in this world and the hereafter. The constitution of Pakistan also has directed to take steps for the moral uplift of the people of Pakistan. This study is aimed to pave the way forward for achieving this aim. The background, rationale of the study along with objectives, research questions and hypotheses are placed in chapter one of this study. The study was guided by theoretical lens of Quran and Sunnah, so axioms of this lens was also included in this chapter.

Chapter two contained review of Islamic literature on this issue of moral development. Kitab-ul-adab of Sahih Bokhari, Sahih Muslim, Sunnan Ibne Majah, Jamia Termidhi and Sunnan Abu Dawood were analyzed to establish Islamic standpoint about the moral development. Some selected verses from Quran were also analyzed to establish foundations of moral development strategy. Western psychological literature on moral development was also reviewed to broaden the scope of the study.

The target population of the study, as already given chapter 3, comprised all teachers and all students of the general category universities situated in twin cities of Islamabad and Rawalpindi (Pakistan). Sample of the first phase was theoretical and snow ball technique was applied. In the second phase, 150 teachers and 500 students were selected randomly. The response of 100 teachers and 400 students could be received.

In chapter four data analysis was divided into two sections. First portion was for qualitative data analysis which ended with the emergence of 73 themes. These themes laid foundation for the second quantitative phase. The quantitative phase ended with 25 statements that explored the current morality of the students. And 13 statements resulted in narrating the causes of current morality. There were 25 moral values finalized as shared values to be fostered into morality of students through university education. The

study has grounded 16 basic principles to formulate an effective strategy for moral development. The study has also grounded 17 points to construct operational strategy for moral development of university students. The pattern of data analysis included calculating the frequency distribution and percentage response of categories i.e. Strongly agree, Agree, Uncertain, Disagree and Strongly disagree. Goodness of fit Chi-Square (X^2) test was applied to test the null hypotheses. Bar charts were drawn for the sake comparison of the trend of opinion of teacher respondents and that of students on moral development.

5.1 FINDINGS OF QUALITATIVE PHASE-1

5.1.1 Explorations

The first research objective was to investigate the nature of the current morality of university level students in Islamabad and Rawalpindi in Pakistan. From tables 4.1.1 to 4.1.8 it was clear that the nature of the exploration of current morality of students falls into academic, political, religious matters, manners and values, society and environment, national issues, philosophical, ideological and disciplinary sub-categories. These categories have the following characteristics: Use of materialistic approach in morality, Irresponsible behavior, The source of moral orientation is other than Islam, Aimlessness in students, lack of nationalism in students, Avoidance from hard work and using short cuts for success, act of plagiarism is common in students' assignments, the students respect their teachers, the students are cut off from heroes of Muslim history, the students are weak in moral value trustworthiness, general trend of dishonesty among the students, hypocrisy is a common fault, the faith of students about halal and haram is feeble, the students are trained to follow the moral norms of the society, the government has become indifferent with moral development of his people, general decline in morality of the students, insufficient in meeting the standards of

Islamic morals, lack of discipline in students, the students give priority to their individual interests, lack of spiritualism, the students use cheating in exams whenever they get opportunity to do this, the reading habits of students are poor, drug addiction in some students, careless behaviors, a gap between speech and actions of students exist, a general trend of deceit. (Table 4.1.1-4.1.8)

5.1.2 Causes

The second research objective was to investigate what are the causes of current moral situation of the students. From table 4.1.9-4.1.14 it was found that the causes fall into sub-categories of Educational, Political and State Related, Social and Behavioral, Category Religious, Ideological, Media and Globalization. Parameters of these categories were found as: the government provides sufficient budget allocations for moral development; the moral development is missing from curriculum, privatization and entrepreneurship of education and medium of instruction affect moral orientation, value free education, society and parents are doing their job for moral development of young generation, feeble faith (weak) in the hereafter contributes in moral decline, sectarianism is a cause of moral decline, philosophies like pragmatism and secularism cause moral decline, media, globalization and international conspiracies promote immoral ways, politicians have set bad example for students to follow, the teachers play ineffective role model for moral development of students and co-education promotes moral decline (Table 4.1.9-4.1.14)

5.1.3 Principles

The third research objective was to find out what are the principles that would guide to design a comprehensive moral development strategy to inculcate desired moral values of Islam. From table 4.1.15-4.1.24, it was found that the principles were condensed into sub-categories of basic Definitions of Moral development, Sources of Inspiration for

Moral Development, Category Practical Learning, Moral Reasoning Rectifications, Category Education System Reforms, Motivations for Moral Development, Approach for Moral Development, Prerequisites for Moral Development and Significance of Moral Development. These categories included following principles: spiritual development, elimination of discrimination between thoughts and action and purification of soul is Islamic aim of moral development, Islamic spirit of morality is the patience, internal motivation and external control is not essential for moral uplifting of a man, foundations of Islamic morality are faith in Allah, concept of hereafter and sovereignty of Allah's commandments, need of a set of shared values to inculcate them through education system, god consciousness and sense of accountability are defining principles of morality, education should develop ability to differentiate between halal and haram, reduction in distraction promotes moral reasoning, duty of government to synchronize all factors that promote moral development, emphasis on affective domain of learning, moral development is a gradual process so Bashir and Nazeer principle is suitable for this purpose, hereafter is an effective motivation and sanction power for moral development, standard role model in Islam is the ways of life of the Prophet Muhammad (ﷺ), reward of hereafter in the heaven according to statements of Quran and sunnah, is a source of moral inspiration, and moral development is possible in all ages (table 4.1.15-4.1.24)

5.1.4 Values

The fourth research problem was to identify shared values that universities should foster through their education. It was found that more than 100 values (See Appendix-B) were proposed by the participants at qualitative phase. These values were condensed into broad categories of Trustworthiness, Justice, Truth, Amanat (Trust), Care, Chastity, Fairness, Respect, Citizenship, Responsibility, Generous, Gentle, Merciful, Purposeful,

Humbleness, Observe elements of Islam i.e. kalmah, Nemaz, Rodha, Haj and Zakat, Supportive tolerance, Virtuous, Sillah Rehmi, Respectful and obedient to parents, Equitable, Compassionate, Adalat, Spiritual (Appendix-B).

5.1.5 Strategy

The sixth research objective was how to formulate a framework for a practical moral development strategy for university students. From tables 4.1.25-4.1.33 it was found that there emerge General Guidelines, Curriculum Reforms, Management and Monitoring, Teacher and Teaching Methods

Approach of Moral Development, Reforms in Evaluation System, Resources for Moral Development, Barriers in The Way of Moral Development, and Interactions departments of the strategy. These departments contained further points/rules that help devise effective moral development strategy for university students. These rules are: need to reform curriculum, proper weight age should be given to moral development outcomes in evaluation, moral development strategy should be explicit in nature, inculcation approach should be applied to moral development, need of specific professional moral education, authority and responsibility should rest with single person, refine and ensure effective system of monitoring, material incentives are suitable for moral development, need to remove language barriers to understand Islam, increase interaction between educational institutions and community is helpful in moral development, holistic approach to moral development should be applied and a need to train the teachers according to the moral development strategy, embed the moral development content with all fields of study in a university, needed to prepare tools to measure moral development outcomes, needed to provide in-service training to teachers and administrative staff, physical and co-curricular activities are helpful in moral

development, need of proper allocation of resources for moral development (Table 4.1.25-4.1.33).

5.2. FINDINGS OF QUANTITATIVE PHASE-2 OF THE STUDY

5.2.1 Findings About Explorations

1. 70 % of the teachers believed use of materialistic approach to morality was one of the major causes of moral degeneration. Similarly, 85% students' trend of opinion was also towards this statement (Table 4.1)
2. 56 % of the teachers believed in existence of irresponsibility in behavior. Similarly, 52.5% students' trend of opinion was also towards this statement (Table 4.2)
3. 47% of the teachers believed that the morality of the students is based on concepts of non-Islamic sources. Similarly, 42.25% students' trend of opinion was also towards this statement (Table 4.3)
4. 68 % of the teachers believed in existence of aimlessness in students. Similarly, 51% students' trend of opinion was also towards this statement (Table 4.4)
5. 44 % of the teachers believed in existence of lack of nationalism in students. Similarly, 41.25% students' trend of opinion was also towards this statement (Table 4.5)
6. 65 % of the teachers believed that the students were not hardworking. Similarly, 69.5% students' trend of opinion was also towards this statement. The result also showed that the attitude of teachers and students towards the above statement was almost same. It means that the participants opined that working habits of students were poor and, in most cases, they searched short cuts to succeed. (Table 4.6)

7. 61 % of the teachers believed the act of plagiarism is exercised by students while preparation of their assignments. Similarly, 65% students' trend of opinion was also towards this statement (Table 4.7)
8. 47 % of the teachers believed that the students respect their teachers. Similarly, 48% students' trend of opinion was also towards this statement (Table 4.8)
9. 70 % of the teachers believed that the students were cut off from heroes of Muslim history. Similarly, 59% students' trend of opinion was also towards this statement (Table 4.9)
10. 75 % of the teachers believed that the students are weak in moral value trustworthiness. Similarly, 44% students' trend of opinion was also towards this statement (Table 4.10)
11. 71 % of the teachers believed that students were dishonest. Similarly, 42.5% students' trend of opinion was also towards this statement (Table 4.11)
12. 59 % of the teachers believed in the statement that hypocrisy is common. Similarly, 59% students' trend of opinion was also towards this statement (Table 4.12)
13. 54 % of the teachers believed in the statement that the faith of students about Halal and Haram was weak. Similarly, 54.25% students' trend of opinion was also towards this statement (Table 4.13)
14. 77 % of the teachers believed that there was need to train students to follow norms of the society. Similarly, 60.5% students' trend of opinion was also towards this statement (Table 4.14)
15. 64 % of the teachers believed in general trend of moral decline. Similarly, 55.25% students' trend of opinion was also towards this statement (Table 4.48)

16. 57 % of the teachers believed that the students do not meet Islamic standards morality. Similarly, 51.25% students' trend of opinion was also towards this statement (Table 4.49)
17. 55 % of the teachers believed in lack of discipline in students. Similarly, 54% students' trend of opinion was also towards this statement (Table 4.50)
18. 52 % of the teachers believed in the statement that the students gave priority to their individual interests. Similarly, 49.25% students' trend of opinion was also towards this statement (Table 4.51)
19. 52 % of the teachers believed in lack of spiritualism in students. Similarly, 52% students' trend of opinion was also towards this statement (Table 4.52)
20. 55 % of the teachers believed in the exercise of cheating in exams. Similarly, 48.25% students' trend of opinion was also towards this statement (Table 4.53)
21. 54 % of the teachers believed in poor reading habits of students. Similarly, 44.25% students' trend of opinion was also towards this statement (Table 4.54)
22. 43 % of the teachers believed in drug addiction in students. Similarly, 43.25% students' trend of opinion was also towards this statement (Table 4.55)
23. 44% of the teachers believed in the statement that the students observe moral value care. Similarly, 42% students' trend of opinion was also towards this statement (Table 4.56)
24. 56% of the teachers believed in that there was a gap speech and actions. Similarly, 45.5% students' trend of opinion was also towards this statement (Table 4.57)
25. 45 % of the teachers believed in general trend of deceit. Similarly, 40.5% students' trend of opinion was also towards this statement (Table 4.58)

5.2.2 Findings About Causes of the Current Morality of University

Students

26. 66% of the teachers and 61% of the students agreed with the statement that the government has become indifferent with moral development of people Figure 4.15 also showed that the trend of opinion of teachers and that of students was same. (Table 4.15)
27. 59% of the teachers and 53.25% of the students opined that the government has not provided proper budget allocation for moral development of people. Figure 4.16 also showed that the trend of opinion of teachers and that of students was same. (Table 4.16)
28. 71% of the teachers and 65.25% of the students agreed with the statement that the moral development is not included in curriculum. Figure 4.17 also showed that the trend of opinion of teachers and that of students was same. (Table 4.17)
29. 65% of the teachers and 48.75% of the students agreed with the statement that privatization and entrepreneurship of education have negative effect on moral development. Figure 4.18 also showed that the trend of opinion of teachers and that of students was different. (Table 4.18)
30. 46% of the teachers and 47.25% of the students agreed with the statement that the medium of instruction affects moral development. Figure 4.19 also showed that the trend of opinion of teachers and that of students was same. (Table 4.19)
31. 63% of the teachers and 53% of the students agreed with the statement that the value free education is a cause of moral decline in students. Figure 4.20 also showed that the trend of opinion of teachers and that of students was same. (Table 4.20)
32. 70% of the teachers and 66% of the students disagreed with the statement that the society and parent perform their role in moral development of young generation.

Figure 4.21 also showed that the trend of opinion of teachers and that of students was same. (Table 4.21)

33. 57% of the teachers and 49% of the students agreed with the statement that the feebleness of faith in Hereafter and its contribution in moral orientation. Figure 4.22 also showed that the trend of opinion of teachers and that of students was same, but a smaller number of student participants supported this statement. (Table 4.22)

34. 51% of the teachers and 50% of the students agreed with the statement that the sectarianism is a cause of moral decline. Figure 4.23 also showed that the trend of opinion of teachers and that of students was same. (Table 4.23)

35. 70% of the teachers and 44% of the students agreed with the statement that pragmatism and secularism were among the causes of moral decline. Figure 4.24 also showed that the trend of opinion of teachers and that of students was not same. (Table 4.24)

36. 58.25% of the teachers and 55.25% of the students agreed with the statement that the media, globalization and international conspiracies were involved in promotion of immoral ways. Figure 4.25 also showed that the trend of opinion of teachers and that of students was same. (Table 4.25)

37. 65% of the teachers and 51% of the students agreed with the statement that the politicians were bad examples of morality. Figure 4.59 also showed that the trend of opinion of teachers and that of students was same. (Table 4.59)

38. 47% of the teachers and 48.25% of the students agreed with the statement that the co-education affect moral development. Figure 4.61 also showed that the trend of opinion of teachers and that of students was same. (Table 4.61)

5.2.3 Findings About Ranking of the Causes of Current Morality of the Students

Ranking order of the causes of current moral situation of the students in the view of the teachers

39. The ranking order of the causes of current morality of university students by teachers was given:

- Teachers were ranked as number one influencing cause by teachers (96%)
- Privatization and entrepreneurship of education were ranked as number two cause by teachers (85%)
- Value free education was ranked as number three cause by teachers (86%)
- Ignorance of teachings of Quran and Sunnah was ranked as number four cause by teachers (85%)
- Philosophies like pragmatism and secularism were ranked number five cause by teachers (67%)
- Media, globalization and international conspiracies were ranked as number six cause by teachers (79%)
- Society was ranked number seven cause by teachers (80%)
- Curriculum was ranked as number eight cause by teachers (56%)
- Politics was ranked number nine cause by teachers (66%)
- Sectarianism was ranked as number ten cause by teachers (55%)
- Co-education was ranked as number eleven cause by teachers (50%)
- Medium of instruction was ranked as number twelve cause by teachers (55%)

Ranking order of the causes of current moral situation of the students in the view of Students:

- Teachers were ranked as number one cause by students (87.5%)

- Privatization and entrepreneurship of education were ranked as number two cause by students (80%)
- Ignorance to moral teachings of Quran was ranked as number three cause by students (82.3%)
- Media, globalization and international conspiracies were ranked as number four cause by students (75%)
- Value free education was ranked as number five cause by students (70%)
- Curriculum was ranked as number six cause by students (60%)
- Politics as ranked as number seven cause by students (75.5%).
- Society was ranked as number eight cause by students (77.5%).
- Philosophies like pragmatism and secularism were ranked as number nine cause by students (50%).
- Co-education was ranked as number ten cause by the students (60%)
- Medium of instruction was ranked as number eleven cause by students (62.5%).
- Sectarianism was ranked as number twelve cause by students (65%).

(Table 4.73)

5.2.4 Findings About Identification of Shared Moral Values

40. It was found that 97% of teachers and 96.5% of students supported the fostering of Truth. 95% teachers and 87.5 student selected Justice as moral value to be fostered, 93% teachers and 90% students supported trustworthiness. 91% teachers and 92.5% students supported observation of elements of Islam, 86% teachers and 83.25% students supported the respect and obedience to parents. 75% teachers and 72% student supported fostering of Amanat (trust). 73% teachers and 70.25% students supported the fostering of the moral value of respect, 71% teachers and 62.5%

students supported fostering of the moral value of care. 70% teachers and 69.5% students supported fostering of the moral value of fairness. 69% teachers and 57.5% students supported the fostering of the moral value of chastity. 65% teachers and 75% students supported the fostering of the moral value of responsibility. 59% teachers and 65.75% students supported the fostering of the moral value of spirituality. 58% teachers and 56% students supported the fostering of the moral value of Adalat. 56% teachers and 63.5% students supported fostering of the moral value of Sillah Rahmi. 55% teachers and 61.5% students supported the fostering of the moral values of citizenship and virtuousness. 53% teachers and 29.75% students supported the fostering of the moral value of compassion. 52% teachers and 52% students supported the fostering of the moral value of supportive tolerance and generosity. 51% teachers and 49% students supported the fostering of the moral value of mercifulness. 51% teachers and 74.5% students supported the fostering of the moral value of humbleness. 45% teachers supported fostering of gentleness and purposefulness whereas student's support to gentleness was 58.75% and to purposefulness it was 37.5%. 40% teachers and 26% students supported the fostering of the moral value of Equitable (Table 4.72

5.2.5 Findings About Principles for Moral Development Strategy

41. 77% teachers and 65.75% of students agreed with this statement that aim of moral development in Islam is spiritual development, elimination of discrimination between thoughts ones' actions and purification of soul. Figure 4.26 also showed that the trend opinion of teachers and that of students was the same (Table 4.26).

42. 69% teachers and 60.75% of students agreed with this statement that the Islamic spirit of morality is the patience. Figure 4.27 also showed that the trend opinion of teachers and that of students was the same (Table 4.27).
43. 74% teachers and 58% of students agreed with this statement about the need of internal motivation and external control for moral development. Figure 4.28 also showed that the trend opinion of teachers and that of students was not the same (Table 4.28).
44. 78% teachers and 74% of students agreed with this statement about Faith in Allah as a foundation of Islamic morality. Figure 4.29 also showed that the trend opinion of teachers and that of students was the same (Table 29).
45. 57% teachers and 57% of students agreed with this statement about the need of a set of shared values. Figure 4.30 also showed that the trend opinion of teachers and that of students was the same (Table 4.30).
46. 54% teachers and 54% of students agreed with this statement about God consciousness and sense of accountability. Figure 4.31 also showed that the trend opinion of teachers and that of students was the same (Table 4.31).
47. 77% teachers and 51.5% of students agreed with this statement that moral development is the ability of a person to differentiate between Halal and Haram. Figure 4.32 also showed that the trend opinion of teachers and that of students was not the same (Table 4.32).
48. 54% teachers and 53.25% of students agreed with this statement that reduction in distraction promotes moral reasoning. Figure 4.33 also showed that the trend opinion of teachers and that of students was the same (Table 4.33).

49. 55% teachers and 54% of students agreed with this statement that the synchronization of factors promotes moral development. Figure 4.34 also showed that the trend opinion of teachers and that of students was same (Table 4.34).
50. 78% teachers and 52.5% of students agreed with this statement about emphasis on affective domain of learning. Figure 4.35 also showed that the trend opinion of teachers and that of students was not the same (Table 4.35).
51. 59% teachers and 44.25% of students agreed with this statement about Bashir and Nazeer principle of moral development. Figure 4.36 also showed that the trend opinion of teachers and that of students was not the same (Table 4.36).
52. 72% teachers and 54% of students agreed with this statement about the messenger of Allah (PBUH) as standard role model. Figure 4.62 also showed that the trend opinion of teachers and that of students was not the same (Table 4.62).
53. 64% teachers and 50.5% of students agreed with this statement about the effect of rewards of Hereafter on moral development. Figure 4.63 also showed that the trend opinion of teachers and that of students was not the same (Table 4.63).
54. 62% teachers and 48.75% of students agreed with this statement about relationship between moral development and age of a person. Figure 4.64 also showed that the trend opinion of teachers and that of students was not same (Table 4.64).
55. 52% teachers and 49.5% of students agreed with this statement about the holistic approach of moral development. Figure 4.65 also showed that the trend opinion of teachers and that of students was the same (Table 4.65).
56. 53% teachers and 52.75% of students agreed with this statement about the hereafter as motivational and sanction power. Figure 4.45 also showed that the trend of opinion of 53% teachers and 52.75% of students agreed with this statement about

the hereafter as motivational and sanction power. Figure 4.45 also showed that the trend opinion of teachers and that of students was the same (Table 4.45).

5.2.6 Findings About Framework of Strategy for Moral Development

57. 69% teachers and 53.75% students agreed with the statement that is a need to reform curriculum. Figure 4.37 also shows that the trend of opinion of teachers and that of students is the same (Table 4.37)

58. 63% teachers and 49.5% students agreed with the statement about proper weightage of moral development outcomes in evaluation system. Figure 4.38 also showed that the trend of opinion of teachers and that of students was not the same (Table 4.38)

59. 83% teachers and 53.25% students agreed with the statement about the explicit nature of moral development strategy. Figure 4.39 also showed that the trend of opinion of teachers and that of students was not the same (Table 4.39)

60. 54% teachers and 54% students agreed with the statement about the inculcation approach to moral development. Figure 4.40 also showed that the trend of opinion of teachers and that of students was the same (Table 4.40)

61. 54% teachers and 53.5% students agreed with the statement about specific professional moral education. Figure 4.41 also showed that the trend of opinion of teachers and that of students was the same (Table 4.41)

62. 50% teachers and 48.5% students agreed with the statement about unity of locus of authority and responsibility. Figure 4.42 also showed that the trend of opinion of teachers and that of students was the same (Table 4.42)

63. 64% teachers and 54% students agreed with the statement about effectiveness of monitoring system. Figure 4.43 also showed that the trend of opinion of teachers and that of students was the same (Table 4.43)

64. 40% teachers and 41.25% students agreed with the statement about the use of material incentives for moral development. Figure 4.44 also showed that the trend of opinion of teachers and that of students was the same (Table 4.44)
65. 61% teachers and 53.75% students agreed with the statement about the language as a barrier to moral development. Figure 4.46 also showed that the trend of opinion of teachers and that of students was the same (Table 4.46)
66. 53% teachers and 53% students agreed with the statement about interaction between educational institution and community. Figure 4.47 also showed that the trend of opinion of teachers and that of students was the same (Table 4.47)
67. 27% teachers and 36% students agreed with the statement about effectiveness of teacher's role in moral development. Figure 4.60 also showed that the trend of opinion of teachers and that of students was the same (Table 4.60)
68. 71% teachers and 51.5% students agreed with the statement about need of training of teachers. Figure 4.66 also showed that the trend of opinion of teachers and that of students was not the same (Table 4.66)
69. 51% teachers and 53.75% students agreed with the statement about embedment of moral development content with all fields of study. Figure 4.67 also showed that the trend of opinion of teachers and that of students was the same (Table 4.67)
70. 50% teachers and 54.75% students agreed with the statement about need of preparation of tools to measure achievement in moral outcomes. Figure 4.68 also showed that the trend of opinion of teachers and that of students was the same (Table 4.68)
71. 60% teachers and 51.75% students agreed with the statement about need of in-service training. Figure 4.69 also showed that the trend of opinion of teachers and that of students was not the same (Table 4.69)

72. 53% teachers and 53.5% students agreed with the statement about place of physical and co-curricular activities in the curriculum. Figure 4.70 also showed that the trend of opinion of teachers and that of students was the same (Table 4.70)

73. 51% teachers and 64.5% students agreed with the statement about proper allocation of resources for moral development. Figure 4.71 also showed that the trend of opinion of teachers and that of students was not the same (Table 4.71)

5.3 DISCUSSION

This research study underwent through two phases. First phase was qualitative in nature in which current situation of the morality of the university students was explored. These explorations were then subjected to quantitative data collection. At the end of these two types of data collection and analysis, the major findings were: Irresponsibility exists in the behavior of students, Opinion of participants was divided on sources of moral orientation of students whether the morality of students is based on Islamic sources or something else, there was aimlessness prevailing in the life of students of this age, lack of nationalism in students, the students were not hard working and strive for short cuts to achieve success, act of plagiarism is commonly used by students to complete their assignments and research projects, the relationship of respect between students and teachers is present but opinion of participants was divided. Almost half of the participants believed that the respect for teachers was not satisfactory, the students were weak in the moral value of trustworthiness. Dishonesty is present in the morality of the students, weakness in faith about Halal and Haram is present in the students. Hypocrisy is a part of morality of the students, the students are not trained to follow norms of the society, government has become indifferent with moral development, moral development is not properly addressed in the curriculum, there is a lack of budget allocation for moral development by the government, effect of medium of instruction

on moral development has not been verified by the participants in quantitative phase of the study. However, in qualitative phase, this issue was raised repeatedly, parents and the society were doing nothing for moral development of young generation, feebleness in faith in the hereafter prevails in the students, there is a general trend of moral decline in the students, the students were not meeting the standards of Islamic morality, lack of discipline in Students has been reported and supported, the students give priority to their individual interests over common interest of people, there is lack of spiritualism in the students, the students are habitual of using cheating in examinations, reading habits of the students are poor, drug addiction in increasing. However, it was raised at the qualitative phase of this study and less than fifty percent participants also supported this. It seems that this issue does exist at some minor level, the students do not take care of the rights, emotions and beliefs of others because of absence of morality of care in them. There was a gap between speech and action, there was no general trend of deceit. However, deceit to one another exists and also ineffectiveness of teacher's role in moral development. These findings about explorations of morality of the students were so much diverse that no single study could address them completely. However, these findings are partly in line with studies of Australian Government department of education (2003); Kirschenbaum (1992); Afifa (2003); Javed (2007); Khurram, 2007). The findings of the present study are different from that of other studies as this study was conducted under theoretical lens of Quran and Sunnah by sequential transformative design.

The second finding of this study was comprised of 13 causes of current morality of the students of universities. These causes were: use of materialistic approach in morality as one of the major causes of moral degeneration, Value free education causes moral degeneration, Privatization and entrepreneurship of education are major causes of

moral decline in Pakistan, Students are being cut off from the heroes of Muslim history. This is one of important causes of moral decline in young generations. Weak faith in Halal and Haram was also a cause of moral decline in the students, Government has become indifferent with moral development, moral development is not properly addressed in the curriculum. There was a lack of budget allocation for moral development by the government, parents and the Society are doing nothing for moral development of young generation. Feeble faith in the hereafter is one cause of moral weakness in individuals, Sectarianism is the cause of moral decline in students, Philosophies of pragmatism and secularism are the cause of moral decline, Media, globalization and international conspiracies are causes of moral decline, Politicians' bad examples of morality, ineffectiveness of teacher's role in moral development, Effect of co-education on moral development. These findings are partly in line the findings of Australian Government department of education (2003); Silcock (2001); Snook (2000); Taylor (2000). The findings like teacher's role, bad moral examples, insufficient budget allocations for moral development and lack of political will for moral uplift of people were not in line with these studies because this was conducted in Pakistani context.

The third finding was about ranking of causes of current moral situation. The ranking order by teachers from the highest to the lowest among the causes of current moral situation was: Teachers, Privatization and entrepreneurship, Value free education, Ignorance of teachings of Quran and Sunnah, Philosophies like pragmatism and secularism, Media, globalization and international conspiracies, Society, Curriculum, Politics, Sectarianism, Co-education and medium of instruction. Ranking order by students from the highest to the lowest among the causes of current moral situation was: Teachers, Privatization and entrepreneurship, Ignorance to moral teachings of Quran,

Media, globalization and international conspiracies, Value free education, Curriculum, Politics, Society, Philosophies like pragmatism and secularism, Co-education, medium of instruction and Sectarianism.

These findings are in line with the findings of value education study (Australian Government department of education (2003). The present study that the teachers and schools were most influential factors responsible for moral development of students, and this study has put the role of media at the bottom. Sectarianism, secularism and pragmatism were not enlisted as causative agent for moral orientation in Australian government study.

The fourth finding was about search of moral values that university should foster. In this regard, it was found that the selected values were truth, justice, trustworthiness, elements of Islam, obedience to parents, Amanat (trust), respect, care, fairness, chastity, responsibility, spirituality, Adalat, Sillah Rahmi, citizenship, virtuousness, compassion, supportive tolerance, generosity, mercifulness, humbleness, gentleness, purposefulness, Equitability. These finding are partly in line with studies of Veugelers, (2000); Vinson, (2002); Australian Government department of education (2003). But the findings of this study have included elements of Islam, chastity, and Sillah Rahmi as it was guided by ideology of Islam revealed in Quran and Sunnah.

The finding number five contains a list of principles that lay foundations of the effective moral development strategy. These principles were: spiritual development and elimination of discrimination between one's thoughts and actions which is the 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 Islam are the Faith in Allah, concept of the hereafter and sovereignty of Allah's commandments. There is need of a set of shared moral values, God

consciousness and the sense of accountability is a basic principle of moral development in Islamic philosophy of moral development. Moral development is defined as the ability of an individual to differentiate between Halal and Haram, reduction in distraction promotes moral reasoning, emphasis on the affective domain, Bashir and Nazeer principle of moral development, Hereafter works as a tool of motivational and sanctioning power for moral development, language is a barrier to moral development, the messenger of Allah (PBUH) is the standard role model, effect of rewards of the 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 of faith, hereafter, God consciousness, Holy prophet (PBUH) as moral standard, Bahir and Nazir principle and Halal and Haram are purely Islamic principles. That is why these findings are unique and almost no western rooted study is in line with these studies. However, Lings (2006) has raised the point that the ways of life of the Messenger Muhammad (ﷺ) is the pivot of moral development strategy.

The finding number six the present study was about the form of moral development strategy which has defined the nature, procedural steps, duties of respective personnels in universities, requirements for moral development strategy, reforms in teaching methods and reforms in teaching and evaluation systems and management policies. These findings are: synchronization of factors promoting moral development, need of reforms in the curriculum, proper weightage of moral development outcomes in evaluation system, explicit nature of moral development strategy, inculcation approach be applied to moral development, specific professional moral education, locus of authority and responsibility, development of effective monitoring system role of material incentives for moral development is effective but in this study it was not

supported by the participants, the hereafter works as a tool of motivational and sanctioning power for moral development, language is a barrier to moral development, interaction between educational institution and community is necessary for development of an effective moral development strategy, effectiveness of teacher's role in moral development, effect of rewards of the Hereafter on moral development, holistic approach to moral development be applied in moral development strategy. There is a need of training of teachers according to the objectives of the proposed strategy for moral development of university students, embedding moral development in all fields of study was approved by the participants. There is a need of preparation of tools to measure achievement in moral outcomes. There is also a need of in-service training of teachers and non-teaching staff of the universities. Physical and co-curricular activities have a positive impact on moral development of the students, proper allocation of resources is required for implementation of moral development strategy. These findings are in line with studies of Ling (2000); Lovat, (2000); Powney, (1996); Australian Government department of education (2003). However, findings related with Islamic Philosophy, for example, reading of Quran and the hereafter as a sanctioning power was not the subject matter of these studies. The findings of this study like the reforms in evaluation system by including moral development in objectives and measures to measure outcomes in evaluation by giving proper weightage to moral outcomes is a unique finding.

This study was guided through the lenses of Quran and Sunnah so its findings were quite different from the studies concerning moral development published in western countries but many things such as the Islamic definitions of morality are based on the concept of halal and haram from institution of Allah, set of shared values, responsibility of teachers and educational institutions are similar to Kohlberg's

postconventional level, descriptive approaches to moral development and constructivists school of thought respectively.

5.4 CONCLUSIONS

The following conclusions were drawn from the findings of this study:

1. Objective 1 was about the exploration of current situation of morality of the students. In the light of opinion of university teachers and students, it was concluded that: Irresponsibility exists in behavior of students, opinion of the participants is divided on sources of moral orientation of students whether the morality of students is based on Islamic sources or something else, there is aimlessness prevailing in the life of students of this age, there is no lack of nationalism in students, the students are not hard working and strive for short cuts to achieve success, acts of plagiarism are commonly used by students to complete their assignments and research projects, the relationship of respect between students and teachers is present but opinion of participants is divided almost half of the participants believe that the respect for teachers is not satisfactory, the students are weak in moral value trustworthiness, dishonesty is present in morality of the students, weakness in faith about Halal and Haram is present in the students, hypocrisy is a part of morality of the students, the students are not trained to follow the norms of the society, governments have become indifferent towards moral development moral development is not properly addressed in the university curriculum, there is a lack of budgetary allocation for moral development by the government, effect of medium of instruction on moral development could be verified by the participants in quantitative phase of the study. However, at the qualitative phase this issue was raised repeatedly, parents and the Society are doing nothing for moral development of young generation, feebleness

of faith in the hereafter prevails in the students, there is a general trend of moral decline in the students, the students are not meeting the standards of Islamic Morality, lack of discipline in students has been reported and well supported by the participants of quantitative phase of this study, the students give priority to their individual interests over common interest of people, there is lack of spiritualism in the students, the students are habitual of using cheating in examinations, reading habits of the students are poor, drug addiction in students is not a common phenomenon, that is why most of the participants not supported the existence of drug addiction in students. However, it was raised at the qualitative phase of this study and less than fifty percent participants also supported this. It seems that this issue does exist at some minor level, the students do not take care of the rights, emotions and beliefs of others because of absence of morality of care in them, there is a gap between speech and action, there is no general trend of deceit. However, deceit to one another exists, the teachers played ineffective role in moral development.

2. Objective No 2 was about the causes of current moral situation. In the light of opinion of university teachers and students, it was concluded that: Use of materialistic approach to morality is one of the major causes of moral degeneration, value free education causes moral degeneration, privatization and entrepreneurship of education are major causes of moral decline in Pakistan, students are being cut off from heroes of Muslim history. This is one of important causes of moral decline in young generations, weak faith in Halal and Haram is also a cause of moral decline in the students, government has become indifferent to moral development, moral development is not properly addressed in the university curriculum, there is a lack of budget allocation for moral development by the government, parents and the

Society are doing nothing for moral development of young generation, feeble faith in the hereafter is one cause of moral weakness in individuals, sectarianism is the cause of moral decline in students, philosophies of pragmatism and secularism are cause of moral decline, media, globalization and international conspiracies are cause of moral decline, politicians set bad examples of morality, ineffectiveness of teacher's role in moral development, co-education affects moral development of the students.

3. Objective 3 was about the ranking of the causes of moral decline. In the light of opinion of university teachers and students, it was concluded that:

- The ranking order of causes of moral decline according to the opinion of the teachers from the highest to the lowest size effect was: Teachers, Privatization and entrepreneurship, Value free education, Ignorance of teachings of Quran and Sunnah, Philosophies like pragmatism and secularism, Media, globalization and international conspiracies, Society, Curriculum, Politics, Sectarianism, Co-education and medium of instruction in the same order.
- The ranking order of causes of moral decline according to the opinion of the students from the highest to the lowest size of influence was: Teachers, Privatization and entrepreneurship, Ignorance to moral teachings of Quran, Media, globalization and international conspiracies, Value free education, Curriculum, Politics, Society, Philosophies like pragmatism and secularism, Co-education, Medium of instruction, Sectarianism and sectarianism in the same order

4. Objective 4 was about the search of moral values that university should foster. In the light of opinion of university teachers and students, it was concluded that shared values were: Truth, Justice, trustworthiness, elements of Islam, obedience to

parents, Amanat (trust), Respect, care, fairness, chastity, responsibility, spirituality, Adalat, Sillah Rahmi, citizenship, virtuousness, compassion, supportive tolerance, generosity, mercifulness, humbleness, gentleness, purposefulness, Equitability.

5. Objective 5 was about the search of principles of moral development in Islamic perspective. In the light of opinion of university teachers and students, it was concluded that it was concluded that the principles of moral development which laid foundation of moral development strategy-the strategy meant for moral development of the students according to Islamic philosophy of moral development in Quran and Sunnah- were listed below: spiritual development and elimination of discrimination between one's thoughts and one's actions is the 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 morality are the Faith in Allah, concept of the 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 distractions promotes moral reasoning, emphasis on the affective domain objectives was suggested, bashir and Nazeer principle of moral development could be applied, Hereafter works as a tool of motivational and sanctioning power for moral development, language is a barrier to moral development, the messenger of Allah (PBUH) is the standard role model, effect of rewards of Hereafter on moral development, the moral development is possible in all persons of all age

6. Objective 6 was about the search of Moral Development Strategy in Islamic perspective. In the light of opinion of university teachers and students, it was concluded that the moral development strategy must have following features: Synchronization of factors promoting moral development, need of reforms in university curriculum, proper weightage of moral development outcomes in the evaluation system, explicit nature of moral development strategy, inculcation approach should be applied to moral development, specific professional moral education is suggested by the participants, a person who is responsible for maintain moral standards must have authority to implement the policy, development of effective monitoring system role of material incentives for moral development is effective but in this study, it was not supported by the participants, hereafter works as a tool of motivational and sanction power for moral development, language is a barrier to moral development, interaction between educational institution and community is necessary for development of an effective moral development strategy, effectiveness of teacher's role in moral development, effect of rewards of the Hereafter on moral development should be used to improve moral reasonings of the students, holistic approach of moral development should be applied in moral development strategy, there is a need of training of teachers according to the objectives of the proposed strategy for moral development of university students, embedment of moral development in all fields of study was approved by the participants, there is a need of preparation of tools to measure achievement in moral outcomes, there is need of in-service training of teachers and non-teaching staff of the universities, physical and co-curricular activities have a positive impact on moral development of the students and proper allocation of resources is required for implementation of moral development strategy.

5.4.1 Moral Development Strategy

This section is a part of recommendations in the light of conclusions number 5 and 6.

This section contains a practical framework of the strategy for moral development this study recommends the implementation of this strategy as it is developed in the light of the principles emerged from this study. The moral development strategy “Moral Development Strategy for Universities in the Light of Islamic Philosophy Moral Development in Quran and Sunnah” has been developed from the outcomes of this study.

This moral development strategy recognizes that the universities have an implicit policy for moral development of students. This framework has been constructed based on the vision that our country Pakistan needs an explicit moral development strategy because the achieving of moral aims of Islam is the ideology of its creation. Constitution of Pakistan has provided provisions for moral aims of education (Article 31:2b). These aims, and goals are also mentioned in national education policy 2010. The moral development strategy includes:

- A context of the moral development strategy.
- Vision for improved moral education in universities.
- A set of shared values for inculcation by university education. These values are based on moral teaching of Islam in Quran and Sunnah as established in literature review chapter of the study. These values have also emerged empirically in this study.
- Guiding principles which support implementation of moral development education in Pakistani universities.

- Key approaches and strategies which provide practical guidance to universities for implementation of moral development plan

5.4.2 Context

«وَعَنْ مَالِكِ بْنِ أَنَسٍ مُرْسَلًا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمَا بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ.» رَوَاهُ فِي الْمَوْطَأِ

(Mishkat, 2:186) Teaching of Quran and Sunnah, constitution of Pakistan and national education policies and this research study unanimously support moral education in universities. All above resources also:

- Acknowledge that aims of education include character building of students and equipping them with specific skills.
- Noted that the Implementation of moral development strategy can strengthen student's moral reasoning and they can attain moral standards of Quran and Sunnah.
- Recognize that community and parents consider that the moral development is the duty of educational institutions according to the community and parents.

Moral decline, its causes and proposed solutions is the warmest debate in Pakistan. All stakeholders find themselves helpless to cope with this diverse and articulated issue. The religious and political stakeholders have failed to present any practical plan for the moral uplift of the people in Pakistan. In this scenario, articles of the constitution about moral development and education policies of the government are just paperwork and nothing more.

In contrast to Pakistan, there is increasing engagement and discussion about education institutions and their role in learning of values students live by International context shows the experience of UK in 1960s where they developed a national curriculum. A set of shared core values has been included in this curriculum. The international context also includes character building school

programs in United State of America. It also includes efforts of Australian Government where they appointed a fully founded commission to investigate value education in Australia. This commission has published its final report in 2003 which has proposed a set of shared value values and a draft of national framework for value education in Australian schools

Emerging from this context, the Moral Development Strategies for University Students in the Light of Islamic Philosophy of Moral Development in Quran and Sunnah, this study has researched out the moral picture of the students, causes of moral decline, responsible factors, set of shared values, foundation principles and varied range of practical approaches to develop an effective moral development strategy. It has provided a range of good practices that help affect following domains of moral development of Students:

- Embedment of shared moral values in objectives/missions/ethos of the universities.
- Development of students' moral and social skills and character building to meet Islamic standards of morality and building ability of resilience.
- Implementation of teachings of Quran and Sunnah as a source of moral development of students
- Development of teaching faculties that act as role model of character building.
- Incorporation of moral values into teaching programs in all disciplines and learning areas.
- Development of effective evaluation system.

5.4.3 Vision

رَبَّنَا وَإِنْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ, إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Lord, raise up from among them a Messenger who shall recite Your Revelations to them and teach them the Book and Wisdom and purify their lives. You art All-Powerful and AllWise".(Quran, 2:129)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ - وَإِنْ كَانُوا مِنْ قَبْلُ لَنْفِي ضَلَالٍ مُبِينٍ

He it is Who has sent to the gentiles a Messenger from among themselves, one who rehearses to them His verses, purifies their lives, and imparts to them the Book and the Wisdom although before that they were in utter error (Quran, 62:2)

All universities can promote moral development of their students in a continuing, planned and systematic way by:

- Reexamining the university's aims/missions/ethos for moral development of students. This should be completed in consultation with governments, communities and experts of Quran, Sunnah and education.
- Developing student citizenship and social skills and building character of resilience in the light of Islamic principles of moral development.
- Ensuring the inculcation of shared values into their goals of university education, teaching programs and evaluation systems across all learning areas.

5.4.4. Shared Moral Values for Universities to be Fostered by Their Value Education

S. N	Name of Value	S. N	Name of Value
1	Trustworthiness	13	Citizenship
2	Truth	14	Responsibility
3	Amanat (Trust	15	Generous
4	Care	16	Gentle
5	Chastity	17	Merciful

6	Fairness	18	Purposeful
7	Respect	19	Humbleness
8	Observe elements of Islam i.e. kalmah, Nemaz, Rodha, Haj and Zakat	20	Virtuous
9	Supportive tolerance	21	Sillah Rehmi
10	Respectful and obedient to parents	22	Equitable
11	Compassionate	23	Adalat
12	Spiritual	24	Justice

5.4.5 Guiding Principles

These principles were grounded from the findings of the of the study. These principles are also supported by Quran and Sunnah. The references of Quran and Sunnah are given against each of the principle.

1. Spiritual development and elimination of discrimination between one's thoughts and one's actions is the aim of moral development. *يَأْيُهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ* (Mishkat, 3:4801; Quran, 61:2)
2. Spirit of Islamic morality is the patience. *وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ* (Quran, 2:177; Bukhari, 8:1469)
3. Moral development requires internal motivation as well as external control to achieve high moral standards *وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ* (Quran, 49:7; Dawood, 1:494)
4. Foundations of Islamic philosophy are the Faith in Allah, concept of hereafter and sovereignty of Allah's commandments. (Quran, 2:177)
5. There is need of a set of shared moral values. (Quran, 3:104,110)
6. God consciousness and sense of accountability is a basic principle of moral development in Islamic philosophy of moral development. (Quran, 55:46)

7. Moral development is defined by the ability of an individual to differentiate between Halal and Haram.
8. Reduction in distraction promotes moral reasoning. (Quran, 4:125)
9. Emphasis on affective domain. (Ahmad, 8:9155)
10. Bashir and Nazeer principle of moral development. (Quran, 5:19)
11. The Hereafter works as a tool of motivational and sanction power for moral development. (Quran, 2:4)
12. The messenger of Allah (PBUH) as standard role model (Quran, 33:21)
13. Effect of rewards of Hereafter on moral development (Quran, 61:12-13; Tirmizi, 2: 2002)
14. The moral development is possible in all persons in any age (Quran, 24:35)
15. Synchronization of factors promoting moral development. (Quran, 4:59; Muslim, 5:4724)
16. Need of reforms in curriculum.
17. Proper weightage of moral development outcomes in evaluation system.
18. Explicit nature of moral development strategy. (Quran, 62:2)
19. Inculcation approach should be applied in moral development. (Quran, 3:110)
20. Specific professional moral education
21. Locus of authority and responsibility (Muslim, 5:4724)
22. Development of effective monitoring system and role of material incentives for moral development is effective. (Muslim, 1:363)
23. Hereafter works as a tool of motivational and sanction power for moral development. (Quran, 2:201)
24. Language is a barrier to moral development. (Quran, 20:113)

25. Interaction between educational institution and community is necessary for development of an effective moral development strategy.
26. Effectiveness of teacher's role in moral development (Ahmad, 2:1887)
27. Effect of rewards of Hereafter on moral development (Quran, 2:201)
28. Holistic approach of moral development should be applied in moral development strategy. (Quran, 2:208)
29. There is a need of training of teachers according to the objectives of the proposed strategy for moral development of university students. (Dawood, 1:931)
30. Embedment of moral development with all fields of study was approved by the participants.
31. There is a need of preparation of tools to measure achievement in moral outcomes.
32. There is need of in-service training of teachers and non-teaching staff of the universities.
33. Physical and co-curricular activities have a positive impact on moral development of the students.
34. Proper allocation of resources is required for implementation of moral development strategy.

5.4.6. Framework of Moral Development Strategy

The proposed framework based on the principles emerged through this research study are divided into five levels. These levels contain the steps to be taken by the corresponding authority for generating explicit strategy for the moral development of the students.

5.4.7. A-Planning at University Level

In the light of the grounded principles 1-34 the proposed strategies and approaches that are required for proper moral development of the students of university level are:

Strategies and Approaches Level-A

- Develop explicit moral development strategy
- Reform course content containing moral objectives
- Provide In-service training to the teacher so that they act as role model for students
- Induct such teachers who are suitable for student moral development
- Reduce interaction between male and female students
- Embed moral content in all fields of study
- Reform evaluation system and develop tools for measurement of moral outcomes
- Implement proper dress code guided by Islamic principles of dress
- Develop effective monitoring system of teachers
- Arrange co-curricular activities to engage students in positive activities.
- Train the non-teaching staff
- Reform infra-structure/rules/regulations to support moral development.
- Develop a system of incentives for moral enhancing activities
- Develop an institution for student counselling to reduce distraction.
- Develop examination system compatible with moral assessments
- Develop tools to measure moral outcomes
- Develop specific professional ethic courses
- Balance workload for teachers, non-teaching staff and students
- Compile literature for learning moral reasoning
- Prepare module to learn Quran and Sunnah

5.4.8 B. Planning for Teaching Staff Level

In the light of the grounded principles 1-4, 6-11, 14, 18, 19-20, 23-28, 30, 33, the proposed strategies and approaches that are required for proper moral development of the students of university level are:

Strategies and Approaches Level- B

- Embed general teaching process with moral value inculcation
- Act as a role model for students.
- Connect the students with Quran, Sunnah and heroes of Muslim history
- React immediately to exposure of immoral way
- Show practical examples of Holy Prophet (PBUH) and His companions (RA) to eliminate discrimination between thoughts and actions
- Show models/animations/video clips to demonstrate ways of life of Holy Prophet
- Argument from Quran to enhance moral reasoning of the students
- Made students read selected Islamic literature to broaden their outlook and to build theoretical foundations for moral reasoning.
- Arrange meetings of the students with some eminent personalities famous for their high morality to benefit the students from their company
- Arrange group activities with some moral dilemmas to test the moral reasoning of the students
- Develop mechanism for keeping record of observations in the classroom
- Monitor students moral reasoning
- Use all modern techniques of teaching the selected moral values
- Develop a mechanism to interact with parents of the students and be aware them
- Be reflective teacher
- Apply all possible ways and techniques to make teaching effective

5.4.9 C. Planning for Student Level

In the light of the grounded principles 4, 6, 7, 10, 12, 13 the proposed strategies and approaches that are required for proper moral development of the students of university level are:

Strategies and Approaches Level- C

- Reading and understanding Quran and Sunnah to strengthen the concept of faith in Allah, hereafter and God consciousness
- Read Islamic literature to understand rewards of moral behaviors in the life.
- Read biographies of great Muslims to gain vicarious experiences and develop resilience
- Cooperate with teachers and university officials to create positive learning environment.
- Participate in group activities

5.4.10 D. Planning at Government Level

In the light of the grounded principles 1, 3, 4-7, 10-14, 16-17, 22, 23, 24, 27, 29, 31, 34, the proposed strategies and approaches that are required for proper moral development of the students of university level are:

Strategies and Approaches Level- D

- Policy setting for student moral development.
- Effective monitoring system.
- Weightage in job seeking systems.
- Development of nation agenda for moral development.
- Promote shared values.
- Set good moral examples of high-level political leaders.

- Develop literature for moral development avoiding sectarianism effects
- Formulate national definitions of moral development.
- Revise national curriculum at university level.
- Made all appointments on merit to ensure right person for right jobs.
- Allocate proper budget and resources
- Develop system of incentives for teachers and students
- Develop of National Teacher training institute
- Develop of National institute for moral evaluations
- Reform legislations for universities to make them to develop explicit moral development strategy.
- Promote Urdu and Arabic as media of instruction.
- Bind universities to develop explicit moral development strategy.
- Implement Islamic clauses of the constitution of Pakistan.
- Remove language barriers to understand Quran and Sunnah.
- Develop interaction between students, teachers and community.
- Rank universities according their efforts for moral development.

5.4.11 E. Planning at Community Level

In the light of the grounded principles 3, 5, 7-14, 22, 23, 25, 27, the proposed strategies and approaches that are required for proper moral development of the students of university level are:

Strategies and Approaches Level- E

- Parents should learn how to treat students as a learner at their home.
- Realize parents about their duties towards moral grooming of their children.
- Parents to cooperate with educational institutes.

- Parents Interact with universities to know the progress of their wards in field of moral development.
- Select universities for higher education of their children that rank high in their moral orientation.
- Develop home environment/ home culture in the light of Quran and Sunnah.

5.5 RECOMMENDATIONS

Following recommendations are proposed to address the phenomenon of moral development of the university students in Pakistan:

1. The study explored the current morality of the students and focused on many discrepancies in the moral characteristics of the students. It is therefore recommended to develop an explicit strategy for moral development. The recommended strategy must incorporate the inculcation of moral values like honesty, trustworthiness, care, nationalism, and God consciousness. It is also recommended to reform the examination system of the universities. For reforming examination system, it is recommended to conduct a comprehensive research project to develop research-based data that must provide deficiencies in the existing system, national and moral development strategic demands and how to make it suitable for meeting the moral standards of Quran and Sunnah. It is also recommended that government should take moral development of university students as a serious and vital issue for the glory and prosperity of Pakistan, show political will and allocate proper resources for moral development. (Conclusion 1)
2. The study found that the current worst situation of morality of the university students is caused by materialism, value free education, privatization and entrepreneurship of education, feebleness of faith in Allah, philosophies like

secularism and pragmatism, setting of bad examples of politicians, media and teacher inefficiency. It is therefore recommended to develop such a moral development strategy that must dissolve effects of wrong philosophies of life and must be based on moral principles of Quran and Sunnah. It is also recommended to stop entrepreneurship of education and value free education. The study recommends conduction of research work to explore the effects of privatization of education, secularism, and pragmatism on the moral reasoning of the students. It is also recommended to find role of media in moral decline and its power to develop moral reasoning, and the ways how to use media for inculcation of moral values. (Conclusion 2)

3. The participants of this study were asked to rank the causes of moral decline in Pakistan. Both teacher respondents and student respondents have ranked the ineffectiveness of teachers as the moral role model for the students as the biggest cause of moral decline. Therefore, it is recommended to find out the role of teachers in moral development, why the teachers failed to perform as role model for their students and their role be polished to support moral wellbeing of the students. In this situation, this study has sufficient evidence to recommend the development of a national Academy for teacher training where trainee teachers must be equipped to act as the agent for moral orientation of students in the light of Quran and Sunnah. (Conclusion 3)
4. The study recommends a set of 24 shared moral values to be inculcated by education at the universities, the values are: Truth, Justice, trustworthiness, elements of Islam, obedience to parents, Amanat (trust), Respect, care, fairness, chastity, responsibility, spirituality, Adalat, Sillah Rehmi, citizenship,

virtuousness, compassion, supportive tolerance, generosity, mercifulness, humbleness, gentleness, purposefulness, Equitability.

5. It is recommended to develop a moral development strategy based on following principles:

- Spiritual development and elimination of disparity between one's thoughts and actions as the 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 philosophy are the Faith in Allah, concept of hereafter and sovereignty of Allah's commandments.
- 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.
- Bashir and Nazeer principle of 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
- Synchronization of factors promoting moral development.
- reforms in the curriculum are recommended.
- Proper weightage of moral development outcomes in evaluation system.
- Explicit nature of moral development strategy.

- Inculcation approach should be applied to moral development.
- Specific professional moral education
- Locus of authority and responsibility
- Development of effective monitoring system role of material incentives for moral development is effective.
- The Hereafter works as a tool of motivational and sanction power for moral development.
- There is a need of training of teachers according to the objectives of the proposed strategy for moral development of university students.
- Embedment of moral development with all fields of study was approved by the participants.

6. The following major reforms in the university education are recommended to promote moral development of the students in the light of Quran and Sunnah

- Reforms in the curriculum.
- Reforms in the evaluation system.
- Reform in the medium of instruction.
- Reforms in teacher training and induction processes.
- Reforms in co-education set ups.
- Reforms to develop positive environment for learning.

It is recommended to consider the weaknesses of the students during designing a moral development plan. It is recommended that rectification of role teacher and modification of curriculum are necessary for moral development of students. It recommends inculcation of common values through university education. (Conclusion 4)

7. Based on the conclusion number six of this study following disciplines of knowledge are recommended for further research:

- Development of measuring tools for moral outcomes
- Development of subject specific ethical rules
- Mechanisms of in-service teacher training for moral development
- Mechanisms to give proper weightage to moral outcomes in evaluation system
- Development of an effective strategy for interaction between the communities and the universities.
- Role of physical activities in moral development.

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APPENDIX-A

INSTRUMENT OF THE STUDY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

And cooperate in case of virtue and avoidance from sins (Quran, 5:2)

April 2016

Dear Respondent, Asslam -o-Alaikum,

Moral development is considered as very important and active part of any education system. There is no doubt that everyone, now a days, is talking about this important issue. Keeping this scenario in mind, I have selected it as my Ph.D. (Education) research topic.

I am conducting a research on the topic “**Moral Development Strategies for University Students in the Light of Islamic Philosophy of Moral Development in Quran and Sunnah**”.

The objectives of this research are to understand phenomenon of moral development, factors affecting moral development, shared and desired values, and searching the basic principles for formulating an effective moral development strategy.

Enclosed with this letter is a brief questionnaire on five-point Likert scale that asks a variety of questions about your views towards morality of students. It is my request to complete the questionnaire and send it back to me in the enclosed postage-paid envelope attached.

Please, do not write your name on the questionnaire. Your responses will not be identified. Nothing you say on the questionnaire in any way will influence your present or future conditions.

I hope you will take a few minutes to complete this questionnaire. Without the help of people like you, research on moral development could not be conducted. Your participation is voluntary, and it will be a great possible help to find out the solutions of moral degeneration in the society

If you have any questions or concerns about completing the questionnaire or about participating in this study, feel free to contact me at 03355968165 or e-mail me at aqa705@gmail.com .

The information provided, will be used for research purpose only.

Sincerely,

Muhammad Rafiq

PhD. (Education) Scholar
Department of Education
Faculty of Social Sciences
International Islamic University,
Islamabad.

Strongly agree=SA, agree=A, Uncertain=UN, disagree=DA, Strongly disagree=SDA

Choose only one response for each of the statements below.

SN	STATEMENTS	SA	A	UN	DA	SDA
	EXPLORARIONS OF MORALCURRENT SITUATION OF STUDENTS					
1	There is general decline in morality of the students					
2	The students apply materialistic approach in their life.					
3	The students are meeting the standards of Islamic morals.					
4	The source of moral orientation is other than Islam.					
5	There is lack of discipline in students.					
6	Generally, the students show irresponsible behavior.					
7	The students give priority to their individual interests.					
8	There is aimlessness in students.					
9	There is lack of spiritualism.					

10	There is lack of nationalism in students.					
11	The students use cheating in exams whenever they get opportunity to do this.					
12	The students are hard workers and never use short cuts.					
13	The reading habits of the students are poor.					
14	Act of plagiarism is common.					
15	The students respect their teachers.					
16	There is drug addiction in some students.					
17	The students are cut off from heroes of Muslim history.					
18	The students are cut off from teachings of Quran and Sunnah.					
19	The students are weak in moral value trustworthiness.					
20	The students observe moral value care.					
21	There is a general trend of dishonesty (Deceit) among the students.					
22	There is a gap between speech and actions.					
23	Hypocrisy is a common fault.					
24	There is feeble concept of Halal and Haram.					
25	Moral reasoning is poor in basic moral values.					
26	The students are trained to follow the moral norms of the society.					
27	Teaching of a set of shared values is necessary.					
	CAUSES OF MORAL DECLINE					
28	The government has become indifferent with moral development of his people.					
29	Politicians have set bad example for students to follow.					
30	The government provides sufficient budget allocations.					
31	The teachers are effective Role model for MD of students.					
32	The MD is missing from curriculum					
33	Privatization and entrepreneurship of education are of the causes of moral decline.					
34	Medium of instruction affects moral orientation.					
35	Co-education and ad-hocism in education cause moral decline.					
36	Value free education causes moral decline.					
37	Society and parents are doing their job for moral development of young generation.					
38	Feeble faith in hereafter contributes in moral decline.					
39	Sectarianism is cause of moral decline.					
40	Philosophies like pragmatism and secularism cause moral decline.					

41	Media, globalization and international conspiracies promote immoral ways.					
42	Spiritual development, elimination of discrimination between thoughts and action and purification of soul is Islamic aim of moral development					
43	Islamic spirit of morality is the Patience.					
44	Internal motivation and external control is essential for moral uplifting of a man.					
45	Standard role model in Islam is the Ways of the life of the Prophet Muhammad (ﷺ).					
46	Foundations of Islamic morality are faith in Allah, concept of hereafter and sovereignty of Allah's commandments.					
47	Quran, Sunnah and rewards of heaven are source of inspiration for moral development.					
48	God consciousness and sense of accountability are defining principles of morality.					
49	Education should develop ability to differentiate between Halal and Haram.					
50	Reduction in distraction promotes moral reasoning.					
51	Moral development is possible in all ages.					
52	It is duty of Govt. to synchronize all factors that promote moral development.					
53	There should be more emphasis on affective domain of learning.					
54	Moral development is a gradual process so <i>Bashir</i> and <i>Nazeer</i> principle is suitable for this purpose.					
55	Holistic approach to moral development should be applied.					
56	There is need to reform curriculum					
57	Proper weight age should be given to moral development outcomes in evaluation.					
58	Moral development strategy should be explicit.					
59	Train the teachers according to the moral development strategy.					
60	Apply inculcation approach to moral development.					
61	Embed the moral development content with all fields of study in a university.					
62	There is need of specific professional moral education.					
63	Authority and responsibility should rest with single person.					
64	Prepare tools to measure moral development outcomes.					
65	Refine and ensure effective system of monitoring.					

66	Provide in-service training to teachers and administrative staff.					
67	Physical and co-curricular activities are helpful in moral development.					
68	Introduce material incentives for moral development					
69	Hereafter is an effective motivation and sanction power for moral development.					
70	Remove language barriers to understand Islam.					
71	Increase interaction between educational institutions and community.					

The causes of moral decline are listed below. Please rank them according to their size of influence by putting a number in each box with 1 being the most important and 12 being the least important.

- Teachers----- [] Curriculum-----
----- []
- Privatization and entrepreneurship of education--- [] Medium of instruction-----
-----[]
- Co-education and ad-hocism----- [] Politics-----
-----[]
- Value free education-----[] Society -----
-----[]
- Ignorance of teachings of Quran and Sunnah-----[] Sectarianism-----
-----[]
- Philosophies like pragmatism and secularism----- [] Media, globalization and
international conspiracies []
- ANY OTHERS

From the list below select ten of the most important values that you think university should foster

- | | | |
|--|---------------|--------------------|
| [] Trustworthiness | [] Care | [] Responsibility |
| [] Respect | [] Fairness | [] Citizenship |
| [] Generous | [] Gentle | [] Humble |
| [] Merciful | [] Spiritual | [] Purposeful |
| [] Observe elements of Islam i.e. kalmah, Nemaz, Rodha, Haj and Zakat | | |
| [] Supportive tolerance | [] Virtuous | [] Sillah Rehmi |
| [] Respectful and obedient to parents | | [] Compassionate |
| [] Justice | [] Equitable | [] Chastity |
| [] Truth | [] Adalat | [] Amanat |

APPENDIX-B

LIST OF ITEM WISE NULL (H_0) HYPOTHESES

1. There is no significant trend of opinion among the study participants towards the use of materialistic approach in morality.
2. There is no significant trend of opinion among the study participants towards the commit of irresponsible behavior
3. There is no significant trend of opinion among the study participants towards There is no difference in attitude toward source of moral orientation among teachers and students
4. There is no significant trend of opinion among the study participants towards aimlessness in students
5. There is no significant trend of opinion among the study participants towards lack of nationalism in students.
6. There is no significant trend of opinion among the study participants towards hardworking and use of short cuts for success
7. There is no significant trend of opinion among the study participants towards plagiarism in student's assignments.
8. There is no significant trend of opinion among the study participants towards student respect for teachers.
9. There is no significant trend of opinion among the study participants towards student's cut off from Muslim heroes in the Islamic history.
10. There is no significant trend of opinion among the study participants towards student's weakness in moral value trustworthiness.
11. There is no significant trend of opinion among the study participants towards general trend of dishonesty.

12. There is no significant trend of opinion among the study participants towards hypocrisy.
13. There is no significant trend of opinion among the study participants towards faith about Halal and Haram.
14. There is no significant trend of opinion among the study participants towards training of students to follow norms of society.
15. There is no significant trend of opinion among the study participants towards government's behavior about moral development.
16. There is no significant trend of opinion among the study participants towards government's budget provisions for moral development.
17. There is no significant trend of opinion among the study participants towards curriculum and moral development.
18. There is no significant trend of opinion among the study participants towards effects privatization and entrepreneurship.
19. There is no significant trend of opinion among the study participants towards effect of medium of instruction on moral orientation.
20. There is no difference of attitude towards value free education.
21. There is no difference of attitude towards role of society and parents for moral development.
22. There is no significant trend of opinion among the study participants towards faith in hereafter.
23. There is no significant trend of opinion among the study participants towards sectarianism.
24. There is no significant trend of opinion among the study participants towards effect of pragmatism secularism on moral reasoning.

25. There is no significant trend of opinion among the study participants towards effect of media, globalization and international conspiracies.
26. There is no significant trend of opinion among the study participants towards Spiritual development, elimination of discrimination between thoughts and action and purification of soul is Islamic aim of moral development.
27. There is no significant trend of opinion among the study participants towards Islamic spirit of morality is the Patience.
28. There is no significant trend of opinion among the study participants towards internal motivation and external control is not essential for moral uplifting of a man.
29. There is no significant trend of opinion among the study participants towards foundations of Islamic morality are faith in Allah, concept of hereafter and sovereignty of Allah's commandments.
30. There is no significant trend of opinion among the study participants towards need of a set of shared values to inculcate them through education system.
31. There is no significant trend of opinion among the study participants towards God consciousness and sense of accountability are defining principles of morality.
32. There is no significant trend of opinion among the study participants towards notion that education should develop ability to differentiate between Halal and Haram.
33. There is no significant trend of opinion among the study participants towards reduction of distraction to promote moral reasoning.

34. There is no significant trend of opinion among the study participants towards duty of government to synchronize all factors that promote moral development.
35. There is no significant trend of opinion among the study participants towards emphasis on affective domain of learning.
36. There is no significant trend of opinion among the study participants towards Moral development is a gradual process so *Bashir* and *Nazeer* principle is suitable for this purpose.
37. There is no significant trend of opinion among the study participants towards need to reform of curriculum.
38. There is no significant trend of opinion among the study participants towards proper weightage to moral development outcomes in evaluation system.
39. There is no significant trend of opinion among the study participants towards explicit nature of moral development strategy.
40. There is no significant trend of opinion among the study participants towards application of inculcation approach to moral development.
41. There is no significant trend of opinion among the study participants towards need of specific professional moral education.
42. There is no significant trend of opinion among the study participants towards location of authority and responsibility.
43. There is no significant trend of opinion among the study participants towards refinement of monitoring system.
44. There is no significant trend of opinion among the study participants towards material incentives.

45. There is no significant trend of opinion among the study participants towards Hereafter and its power of motivation and sanction.
46. There is no significant trend of opinion among the study participants towards removal of language barriers.
47. There is no significant trend of opinion among the study participants towards interaction between educational institution and community.
48. There is no significant trend of opinion among the study participants towards general decline in morality.
49. There is no significant trend of opinion among the study participants towards implementation of Islamic moral standards by students.
50. There is no significant trend of opinion among the study participants towards lack of discipline in students.
51. There is no significant trend of opinion among the study participants towards priority given to individual interests.
52. There is no significant trend of opinion among the study participants towards lack of spiritualism.
53. There is no significant trend of opinion among the study participants towards cheating in exams.
54. There is no significant trend of opinion among the study participants towards the reading habits of students are poor.
55. There is no significant trend of opinion among the study participants towards that there is drug addiction in some students.
56. There is no significant trend of opinion among the study participants towards use of moral value care.
57. There is no significant trend of opinion among the study participants

- towards gap between speech and action.
58. There is no significant trend of opinion among the study participants towards general trend of deceit.
 59. There is no significant trend of opinion among the study participants towards role of politicians for setting moral examples for students.
 60. There is no significant trend of opinion among the study participants towards teachers as a role model for students.
 61. There is no significant trend of opinion among the study participants towards co-education and its effects.
 62. There is no significant trend of opinion among the study participants towards standard role model in Islam.
 63. There is no significant trend of opinion among the study participants towards reward of Hereafter as source of moral inspiration.
 64. There is no significant trend of opinion among the study participants towards relation of moral development and age.
 65. There is no significant trend of opinion among the study participants towards Holistic approach of moral.
 66. There is no significant trend of opinion among the study participants towards training of teachers according to moral development strategy.
 67. There is no significant trend of opinion among the study participants towards embedment of moral development content with all fields of study.
 68. There is no significant trend of opinion among the study participants towards development of tools for measurement of moral development outcomes.
 69. There is no significant trend of opinion among the study participants

towards in-service training of teachers and administrative staff.

70. There is no significant trend of opinion among the study participants towards role of physical and co-curricular activities in moral development.

71. There is no significant trend of opinion among the study participants towards the allocation of resources for moral development.

APPENDIX-C

PHASE 1 QUALITATIVE DATA ANALYSIS

DISPLAY OF DATA WITH INITIAL CODING

The researcher has already transcribed data concerning moral development strategies for university students in the light of Islamic Philosophy of moral development in Quran and Sunnah. The data was collected through limited number of semi-structured interviews and focus group interviews with the teachers and the students -the participants of the study. These interviews have already been summarized into key points. All interviews have been written up onto a separate computer file. Now they are all being put together into a single data set for analysis. What is presented here is already interpreted, rather than verbatim, data according the themes of the statements.

1. There is decline of morality EXPLORATION (20)
2. There is an adverse decline of morals, so I think there is nothing like morals in Pakistani society. This situation of morality is despairing for me. EXPLORATION
3. Political leadership is one the important causes of moral decline because they failed to set good role models for public to follow. CAUSE
4. Role of parents in moral development of their children is unsatisfactory. CAUSE
5. Teachers failed as role model of moral development for their students. CAUSE
6. The State has become indifferent to moral development of her peoples because there is no policy for moral development and no any political will for moral development citizens. EXPLORATION/CAUSE
7. There no supporting atmosphere for moral development. EXPLORATION/CAUSE
8. Majority of the people of Pakistan have adapted materialism as an ideology that works as basis of actions and decision making in the life. CAUSE

9. Media of all types such as electronic, print and social media are promoting immorality predominantly. CAUSE
10. What is aim of our nation? What type of nation we want to develop in our country?
These basic questions that are not yet addressed by the State. Until these questions are addressed properly and answered according to the constitution of Pakistan no any moral development strategy could work. EXPLORATION.
11. Muslim values are diminishing from society EXPLORATION
12. Each nation has deferent context so the mechanism of teaching values is different for different nations STRATEGY
13. There is a long list of moral values just for formality. But matter of worry is that there is greater emphasis on physical aspects of life and spiritual aspect of life is being ignored. EXPLORATION
14. Human spiritual development is actual subject matter of moral development. DEFINITION
15. There is a steep contradiction between thoughts and action of people in Pakistani society. EXPLORATION
16. Identification of moral values and enlisting the values such as truthfulness, sympathy, care, helping the poor need not to be researched any more. And what is to do is the development of some strategy for the development of morality. VALUES/ STRATEGY
17. The greatest cause of moral decline is the showy (gaudy) behavior of people. CAUSE
18. The concept of virtuousness has changed. People consider that virtuousness is only display of some showy actions to impress the people. CAUSE
19. People perform some virtuous deeds hypocritically to show to the other people. It is done to develop personal image of a righteous person. It has changed the definition

- of righteousness. Now righteousness is to do some showy action to impress the fellowmen. CAUSE/EXPLORATION
20. Moral behaviors are better learned by demonstration of moral character of elders, parents, teachers etc. FACTOR
21. THE overall atmosphere of working of person affect the moral development process because when atmosphere is encouraging immoral practices then one cannot rectify immoralities such as deceit and lying. FACTOR
22. The way of life of Influential persons like teachers, administrators, executives motivate student for moral development. FACTOR
23. Human has been created in the form of the finest mold so there is inbuilt righteousness in his nature. He will learn moral values if he sees moral behaviors around him. PRINCIPLE
24. For Moral Development, it is necessary to purify the locus of influence locus of influence means teachers and management of educational institution. PRINCIPLE
25. There is a lot of moral development literature already compiled by Islamic scholars. It needs only formulation of objectives of moral development strategy and the content for these objectives would be available in the form of already developed Islamic literature. STRATEGY
26. First mistake was committed by Adam (AS) because of greed. PRINCIPLE/CAUSE
27. Human being has been created in best of stature. It is the reality of human nature that he is leaned to good moral values. It immoral ways that make him morally reprehensible (wretched). PRINCIPLE
28. There should be greater emphasis on practical aspect of moral development instead of theoretical aspect of moral development. STRATEGY
29. Strict implementation of the strategy is essential STRATEGY

30. Practical aspect of moral development is comprised of two things that are correct knowledge and action according to the knowledge. STRATEGY
31. Human actions are of two types that are sincere, earnest, and solemn action, and hypercritical action. The sincere action is one that is free from hypocrisy and right things are done for the sake that they are right. EXPLORATION
32. Actually, moral development is a process to develop thoughts which guide the individuals to commit right behaviors as a moral duty and not to show any one except Allah. DEFINITION
33. Current situation of Pakistani society shows the spread of knowledge along with increase of hypocrisy and deceit. EXPLORATION
34. THE spirit of human deeds (sincerity) has been lost. This shows a substantial deficiency in training system morality. EXPLORATION
35. Spirituality is missing from the Morality of Pakistani people because we are Muslims because we are born in Muslim family. EXPLORATIONS
36. MORALITY of Pakistani people is not based on understanding of Islamic teachings of moral development. CAUSE/EXPLORATION
37. It is needed to change the moral reasoning of people so that they can discriminate between truth and lying. This power of discrimination between truth and lying will lead to the virtue. Desirable virtue is one which is not aimed at the achievement of material gains. DEFINITION
38. THE difference between Pakistani society and western societies is clearly the morality. In western societies deceit is out of question but in Pakistan the success without lying is out of question. EXPLORATION
39. THERE should emphasis on the moral development of one's own self morality rather to strive for the moral development of others. PRINCIPLE

40. Evaluation system is promoting artificiality and affectation in morality.

EXPLORATION

41. Honesty in duty is absent. Western individual highly dutiful as compare of

Pakistani's, EXPLORATION

42. Western society supports moral development because people there never ignore and

never compromise with immoral actions. They condemned immoral actions on the

spot. This type of moral training is due to morality supporting atmosphere of the

society. FACTOR

43. For moral development, strict implementation of law is necessary. STRATEGY (//)

44. Islam allows parent to repress their child aged 12 to say regular prayer. It is evident

from this principle that repressing for moral development is lawful. But the effective

strategy for moral development must take care to exercise this rule according to

psychology of mature students in the universities. PRINCIPLE/STRATEGY

45. If head of the department or institution become correct and start never compromising

with immoral practices like Quad-Azam, it will correct the whole institution.

Similarly whole country can be derived to righteousness if ruling class become moral

figures like Quad- Azam. FACTORS/CAUSES/STRATEGY

46. Political leaders are corrupt. How can they afford moral development of their people?

So it obvious that the political leaders are one of major causes of moral decline in

Pakistan. CAUSE

47. Educational leaders are also responsible for moral decline of the students. FACTOR

(/)

48. When a person is given a responsibility to run an institution then this responsibility

bounds him to train the individuals in his sphere of influence. He should be

accountable for this duty. PRINCIPLE

49. Leadership of all kinds is responsible for moral decline. CAUSE
50. MORAL development of leaders is essential for moral development of common man.
ST/PRINCIPLE
51. Parents have a major role to play for moral development of their children. FACTOR
(/)
52. IF parents do not cooperate with educational institutions for moral development the efforts of the institution will be a vain attempt because values learnt at the university campus will be neutralized at home. CAUSE/ST
53. TV and cell phone are very influential in this era. FACTOR
54. Media has a substantial role in moral development and moral degeneration. FACTOR
(//)
55. It is first and foremost duty of educational institutions to plan for moral development of students. FACTOR (//)
56. Role of education in moral development can be made effective by taking following measures:
57. Appoint honest and skill full leaders of educational institutions. STRATEGY
58. Monitoring of leaders and management by the government. STRATEGY
59. Media pressure on teachers and management will keep them on track. STRATEGY
60. Social pressure on educational institutions is effective to keep the institution on track.
STRATEGY
61. Student pressure is also effective to make the management to decide in favor of moral development of students. STRATEGY
62. Everyone is responsible for moral development of his fellowmen because it IS narrated by Abu Saeed khudri from the Messenger of Allah he said that “I have heard the Messenger of Allah (saw) said, “Whoso- ever of you sees an evil, let him change

it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.”

(Muslim, 2011 p.200). PRINCIPLE

63. Elimination of hypocrisy at top level is necessary for moral development.

STRATEGY

64. Effective monitoring by board of governors. STRATEGY

65. Student unions can become watchdog for educational institutions. STRATEGY

66. The moral development policy of the Messenger of Allah (PBUH/) is the best policy in which He first preach by His sermons and then enforced the law strictly.

STRATEGY

67. The most important aspect of Holy Prophet Muhammad's (ﷺ) system of moral development was His perfect role model which is appreciated in Quran by Allah in these words “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often” (Quran, 33:21) PRINCIPLE

68. Moral development process is a gradual process. PRINCIPLE

69. TV dramas and animated films can be used for moral training of the students.

STRATEGY

70. Media has commercialized now aiming at material gains so they don't care for moral they only care for their ratings. This commercialization of media has posed serious threats to morality of individuals in Pakistan. EXPLORATION/CAUSE

71. Formulate rule for moral development and then ensure strict and impartial implementation these rules. STRATEGY

72. Cataloging of moral values is not so important job to do what important is the devise of such strategy which preach students to eliminate discrimination between within of a person and shows of a person. PRINCIPLE
73. Reforming of hypocrisy important thing to do in the field of moral development. PRINCIPLE
74. Actual moral development is to preach student the sense o of right and wrong. Individuals should act righteously for the sake it is right and they should avoid committing wrongs for the sake these are wrong. Human action should be based on any balance sheet of loss and gain. PRINCIPLE/DEFINITION
75. Moral persons do righteous deeds considering it as his duty. This change will bring substantial change in morality. PRINCIPLE
76. Guiding principle for developing a strategy for moral development is to put greater emphasis on duties rather to emphasize on rights. The emphasis on rights promotes deceit, greed and lying. This is the best way to train people morally. PRINCIPLE
77. Moral development is possible in all stages of age of a person but moral teaching is more effective in early age. PRINCIPLE
78. Human faculties are unlimited so if a child is given awareness of his hidden potential and is persuaded to unearth these potentials he will be focused on using his faculties. In this way, he will find no interest in immoral practices. People busy in self-actualization will not be interested in wrongs of life. PRINCIPLE
79. Distraction causes moral degeneration because he fails to recognize his potentials and consider himself disable to keep pace with modern age. CAUSE/FACTOR
80. A good and effective strategy for moral development must prevent causes of distraction and pave the way to recognize and groom the one's potentials. STRATEGY

81. Immoral ways like deceit, lying and murder are committed because person feels that he cannot achieve what he wants by righteous ways. CAUSES
82. If it is taught to students from early ages that there no any hurdle in your ways to achieve what you want except you yourselves they will adopt moral ways. PRINCIPLE
83. It should be included in moral development strategy that the students should not learn only for getting a degree. They should be trained to learn for creativity. STRATEGY
84. It is duty of an educational system and teachers to evaluate the students by counseling and guide them to polish their faculties. STRATEGY
85. Teachers should help the students to recognize their self. DEFINITION
86. Moral development is controlled by two factors that are internal factor (mind set) external factor (rules and regulations) FACTORS
87. It the duty of a university to purify the thoughts of the students. STRATEGY
88. Regulatory laws of universities need reformation to support moral development. SRTATEGY
89. Religious leaders are the major cause of moral decline because they promote rote learning of Quran. CAUSE
90. Learning of Arabic language is essential for moral development because it helps understand Quran, the ultimate source of morals. PRINCIPLE/FACTOR
91. Religious leaders misguide the people by advising them to recite and memorize Quran for reward in hereafter. They discourage understanding and comprehension of Quran for personal interests. FACTORS
92. Understanding and comprehension of whole Quran is key factor for moral development. FACTOR/PRINCIPLE

93. Teacher should deliver such moral training lectures to mould the hearts.

FACTOR/STRATEGY (DUTIES)

94. Morality should be embedded in lectures of all courses. STRATEGY

95. Book reading is necessary for developing right moral thoughts. STRATEGY

96. Some measures should be taken to develop reading taste of students. STRATEGY

97. Moral development topic interesting but if it is aimed to compile a body of knowledge them it will become less important because much has already done in this field. The actual moral development if the strengthening of faith and then put this faith into action in practical life. DEFINITION

98. Students are aware of their moral responsibilities. EXPLORATION

99. Students are habitual of using shortcuts. EXPLORATION

100. Students not hardworking. EXPLORATION (/)

101. Overall situation is not despairing but on some occasions the behavior of students are disappointing. EXPLORATION

102. Morality of student is far from Islamic standards and need to be reformed. EXPLORATION

103. Students are unaware of Islamic heroes and their moral teachings. EXPLORATION

104. It is the need of time that our students should know our heroes and their thoughts for example Allama Iqbal's concept of Self (Khudi) should be taught to students as it is thought provoking. FACTORS/STRATEGY (objective)

105. It era of materialism. CAUSE

106. Root cause moral values decline due to ignorance of people from Islamic teachings and thoughts. CAUSE

107. Lack of reading Islamic literature. CAUSE/EXPLORATION

108. Students are lovers of hastiness. CAUSE
109. Islamic spirit of morality if is the patience. PRINCIPLE
110. Students are mostly impatient and tend to use short cut while doing this violate moral rules. EXPLORATION/CAUSE
111. Materialism and ignorance to Islam are root causes of moral decline. CAUSE
112. There is overall moral decline in society. EXPLORATION
113. Parents and society both are responsible for moral decline. CAUSE
114. Government is more responsible than any other factor for moral decline. Because it duty of Govt. to train citizens and implement moral policies in the country. FACTOR
115. The concept of punishment in Islam shows that the moral development of a man by himself is not possible. PRINCIPLE
116. State is responsible for formulation of framework for moral training, identification of moral value to inculcate and insurance of implementation of this policy. PRINCIPLE/STRATEGY
117. Pakistani when work in abroad they follow moral norms of the country. It is since the state never ignores or compromises on moral standards. EXPLORATION
118. Ruling Govt. fails to give a system of moral development. It is failure of the system that criminals are escaped from punishment. That is why moral decline is becoming even worst day by day. EXPLORATION/CAUSE
119. There is failure of implementation of rules and regulation because there many loopholes which help escape from legal requirements. EXPLORATION
120. In Pakistan there is no any concept of accountability for breaking the law. That is why people don't hesitate to violate the rules and laws of the land. EXPLORATION

121. Enforcement of laws provides external control for moral behaviors. When a person is trained to obey the external control then it will initiate his internal control that is the conscience. STRATEGY/PRINCIPLE
122. The moral development strategy should be comprised of two levels of preaching of thoughts and punishment system for immoral ways. STRATEGY
123. *BASHEER AND NAZIR* principle should be applied to develop the morality of the students. PRINCIPLE
124. Institution to institution the moral disposition is different. Some education institutions are doing well and others don't care about morality. EXPLORATION
125. Codes of ethics are present but it needs to be implemented. STRATEGY
126. It is duty of the Govt. to make a policy and then ensure its implementation by strict monitoring. STRATEGY/PRINCIPLE
127. Teachers must be trained for MD of the students according to the objectives of the strategy. STRATEGY
128. University management should also be trained for the proper implementation of the policy of moral development. STRATEGY
129. An integrated moral development campaign should be launched in which all methods, all resources, all stakeholders and community be involved just like integrated disease management. STRATEGY
130. Teacher's morality is a must for moral development of students. STRATEGY
131. Teachers should depict their behavior as a preacher's behavior. FACTOR
132. The values can never be taught, they can always be caught. PRINCIPLE
133. A TEACHER SHOULD be role model of morality. FACTOR
134. Present system of moral development is defective and is playing a negative role.
EXPLORATION

135. Apply positive approach for moral development. Teachers often forbid students to stop doing this but they scarcely told them to do this moral action. So there a long list of what not to dos. Mostly list of what to dos is missing. STRATEGY
136. Teaching of moral values is a Prophetic job. PRINCIPLE
137. Moral development is a process which proceeds gradually and slowly. PRINCIPLE
138. Separate course for moral development has some correlation with moral development. STRATEGY
139. Moral development knowledge of values and practical exercise. PRINCIPLE/ STRATEGY
140. In our country, there is no awareness of moral values no practice EXPLORATION
141. A teacher can rectify moral weaknesses of his students by taking steps like:
142. Keep him under observation
143. Talk with him in loneliness about his moral character.
144. Give moral supporting atmosphere
145. Impress him by your personal moral role model
146. Strict implementation of rules and resist immoral actions
147. Never ignore minor moral mistakes STRATEGY/PRINCIPLE
148. An effort for Moral development is a prophetic job. Moral development occurs slowly and gradually. PRINCIPLE
149. Reading of literature meant for moral development has a positive effect on reforming of moral reasoning. PRINCIPLE/ STRATEGY
150. Important concepts about reading are:

151. Type of the literature is very important because bad literature will inculcate bad moral thoughts and vice versa.
152. It is not equally on all persons.
153. Reading frequency also affects moral development.
154. PRINCIPLE
155. Reading habit in Pakistani students is very weak because everyone is busy in some activities. EXPLORATION
156. Institutions do not provide facility for reading. EXPLORATION
157. Language is a barrier in moral development. CAUSE
158. Views of Islamic heroes should be presented to our students by easy common man language to make them digestible. STRATEGY
159. Teachers are bounded by law not compel the students for moral behaviors. So, they become defensive and they have lost their moral function. CAUSE/EXPLORATION
160. Teachers have lost their social status. In Pakistan teaching at school level is considered an inferior profession. That is why now teacher is less effective as role model for moral development. CUASE/ EXPLORATION
161. Physical and co-curricular activities are helpful in developing morality of students. STRATEGY
162. Co- curricular activities promote social values. FACTOR/VALUES
163. Physical and co-curricular activities are less frequent in universities. EXPLORATION
164. Universities are facing fiscal problems to conduct physical and co-curricular activities. EXPLORATION
165. There should be an explicit strategy for moral development. STRATEGY

166. Set moral objective for university education. STRATEGY
167. Link moral development somehow with the evaluation system of the universities for degree programs. STRATEGY
168. Keep Moral value inculcation as a separate discipline. STRATEGY
169. Use observation for evaluation of intended moral outcomes.
170. Give proper weightage to Moral outcomes in evaluation. STRATEGY
171. Introduce incentives for moral development e.g. the best student of the year award. STRATEGY
172. Personal moral behavior of the teacher impresses many students and they show moral conversions. FACTOR
173. Student age is the age of learning of ethics and morality. ST
174. Moral development of student is concerned with their habits, behavior and manners towards the subject, teachers, and institution and towards themselves should be according to teachings of Islam. DEFINITION
175. Illiteracy and ignorance is the cause of moral decline. CAUSE
176. Family is responsible for moral development but there are many problems due to which family's contribution to moral development is weak and insufficient. FACTOR
177. Education system is not doing its function of moral development. FACTOR
178. There are problems in student manners. EXP
179. There are certain problems of norm and criterion. EXP
180. Students are poor in moral judgments. EXP
181. It is duty of university to provide moral value training to its student. ST
182. The core reason for moral decline is ignorance from moral teachings of Islam. CAUS

183. The messenger of Allah declared (PBUH) that I was sent to accomplish all good manners. And the messenger of Allah (PBUH) did this successfully in Makah and Al Madinah. PRINCIPLE
184. Arab ignorant nation turn the best nation of human history. It was all due to moral uplift accomplished by the Holy Prophet (PBUH). PRINCIPLE
185. Moral values protect man from physical diseases. EXP (miscellaneous)
186. Islam is meant for moral development. PRINCIPLE
187. Islam teaches us: Taharat Manners of eating Manners of dress, Manners of civilization, Manners of talk VALUES
188. Education system of Pakistan should be based on Islamic philosophy of moral development. ST
189. The Messenger of Allah (PBUH) said: Every child bears with Islamic instinct but that are the parents who mask this instinct and turn them into Jews, Christian and fire worshiper. It means that parents have a direct role in moral orientations of their children. CAUSE
190. Moral values like citizenship, respect, care, sympathy and responsibility are important and these must be inculcated through schooling. VALUES
191. Commonly the thinking of students is positivistic but they lack social values. EXP
192. Education system should serve to promote social values but unfortunately this end has been missed by education system. EXP
193. People are so materialistic that preaching moral expert is not as effective as the preaching of some Doctor or engineer. EXP
194. Student should be trained for full social life. ST
195. Value free education is a curse for our society. EXP/CAUSE

196. Moral education should be compulsory for all disciplines of knowledge. ST
197. Professional moral values must be inculcated for example Hippocratic Oath is given to medical doctors in Europe. It is a set of values of professional ethics. ST
198. There are some physical diseases which have roots in moral attitudes of individuals. FACTORS
199. Moral values education should be embedded in all other subjects. ST
200. Inculcation approach should be applied. ST
201. Aims of Islamic Shariyah are the basic principles that must be learnt to all students of all trades of skill along with their respective skill these aims are:
202. Protection of life, Protection of property, Protection of faith PRINCIPLE
203. Islamic moral education principles are comprehensive and universal. PRIN
204. Moral values education should be included in basic objective of all universities. ST
205. There should be moral development system which train students to follow commands of Allah at their workplace. ST
206. There should be a proper allocation of resources. Doing this needs strong political will sincerity for the national cause. ST
207. It is a general principle in the world to train the teacher for achieving specific objectives. St
208. Teacher training according to the aims and objectives of moral development is essential ST
209. Presently following thing are missing from education system of Pakistan: EXP
210. Moral development excluded from objectives of schooling.
211. Trained teacher specifically for moral values education are not available
212. University environments are not supporting moral development.

213. The components of moral reform strategy should be like this: STRATEGY
214. Prepare mindset that moral reform is inevitable
215. Moral objective must be included in curriculum
216. Train teacher for the purpose
217. Moral education must be merged with all subjects. Teachers should prepare module of learning having dual aims that is skill of f the subjects and moral development
218. Connect the moral development with evaluation system.
219. Develop tools to measure moral development and subject them to continuous refinement
220. Tools of measuring Telling lie have been devised. ST
221. Continuous observation can be used to measure the moral character of students.
ST
222. There are many analogous parallels in Islamic history to use the observation for measuring and assessing the characters. ST
223. Achievement of moral objective must be reflected in examination system by allocation of specific weight age. ST
224. A special teacher or observer may be appointed to judge the students according to the predefined criterion of morality. He may use specially developed checklist to record his observations. ST
225. There should be an institution where some educational experts to work out the tools of measurement of morality. ST
226. Morality may be linked with utilization but it is less important in Islam. But Islam gives a broader perspective of morality in which the motivation for moral actions is the reward of hereafter. PRIN

227. Utilitarianism cannot be a base of comprehensive moral development system.

PRIN

228. Religious literature helps moral orientation. FACTOR

229. Peers affect morality. FACTOR

230. Educational institution play major role in moral development. FACTOR

231. Teachers are the key factor for moral development. FACTOR

232. Organizations in which the individual works have their own moral system and the workers are vulnerable to adaptation. FACTOR

233. DR. ALLAH BUKHSH HOD DEPARTMENT OF EDUCATION, NUML

234. Students do not observe Islamic values. EXP

235. Some values of students are good but their origin is secularism. EXO

236. Student morality is affected by society and their friends. EXP/FACTOR

237. There is get together of students frequent and free. EXP

238. Peer cooperation is good. EXP

239. Islamic point of view about morality require practical demonstration in behaviors what stated by Allah in the Quran. But it is missing from morality of Muslims. EXP/ PRN

240. Morality of students is not based on Islamic principles. EXP

241. Telling lie is common in students. EPX

242. Truth is scarified for opportunity. (Maslehat) EXP

243. People believe that speaking truth is materially harmful. EXP

244. People avoid speaking truth. EXP

245. Religion is ignored for worldly gains. EXP

246. Moral decline is due to left over of Quran. CAUSE

247. There is no teaching about Ways of the Messenger of Allah (PBUH). CAUSE

248. They have set aside Quran and its teaching of morality. CAUSE
249. The education system has failed to teach about fear of Allah and his accountability. Whole country is missing this sense of accountability. CAUSE/EXP
250. People can seek guidance from Quran, but they are deprived of it because the teachings of holy Quran are ignored. CAUSE
251. Educational institutions have not realized their to train the students according to moral teachings of Quran. CAUSE/EXP
252. Environment of educational institutions is promoting western cultural values. CAUSE
253. It is impossible to develop Islamic moral values when whole environment is supporting westernization. CAUSE
254. It is Islamic principle of moral envelopment to make people God conscious to make them to obey the law of Allah. PRIN
255. Political governments are not obeying constitution of Pakistan. Pakistan constitution is just sacred word which has no concern with implementation. Provisions of the constitutions are not depicted in education policies of Pakistan. CAUSE/EXP
256. Politicians do not understand the constitution and treacherously show that they obeying to and working for the supremacy of the constitutions. CAUSE?EXP
257. There is no Islam in the lives of people, no any Islam in the curriculum. CAUSE/EXP
258. Politicians do not trust in bright future of Pakistan that is why they acquire dual nationality and deposit and invest their capital in foreign countries. CAUSE/EXP
259. Politicians have double standards which is making people morally corrupt. CAUSE

260. Most of the people I Pakistan are selfish. CAUSE/EXP
261. Individualism is prevailing in Pakistan. EXP/CAUSE
262. External environment of society is causing moral decline. CAUSE
263. Electronic is destroying morality by programs, talk shows and ads. CAUSE
264. Print media also affecting negatively. CAUSE
265. Behavior of people promotes immoral practices. CAUSE
266. Media is not being used as tool of moral development in spite of the fact it has a great potential of doing it. CAUSE
267. Environment of educational institutions influences morality so its correction is essential for moral development. ST/CAUSE
268. Educational institutions and teachers are powerful instrument of moral changes. CAUSE/ST
269. Understanding Islam is must for teachers.ST
270. Teacher training curriculum lack such material which may inculcate Islamic thoughts in trainee teachers.EXP
271. Teacher training curriculum must be reformed it must be included understanding of Islamic role teacher. ST
272. Moral orientation of teachers is totally informal based on personal efforts. EXP
273. Prepare teachers mentally that the moral development of students their duty.ST
274. Teaching of moral values of Islam should be with full reference from authentic Islamic resources. PRIN
275. Basic principle of moral development is the Commandment of Allah. These are clearly stated in Quran. Allah has described unambiguously what will be the fate human actions. PRIN

276. The human is the creature of Allah and Allah let nobody to exercise injustice with His creature. PRIN
277. Justice should be done with all human. VALUE
278. People should take care of mutual kinship relations. VALUE
279. Avoid sectarianism and polarization. Sectarianism spreads when people ignore spirit of Islam and involved in formalities of worship. VALUE/CAUSE
280. Mold whole life according to the commandments of Allah. Our fault is that we have accepted commandments of Allah which are about the religious services (Worship) and ignored the Commandment of Allah which are concerned with social behaviors. PRIN/CAUSE
281. Moral development is a gradual process. ST
282. Selective Tales and poem may be effective for developing moral reasoning. ST
283. All moral values can be taught simultaneously. ST
284. Dichotomy of Din and Dunya is false belief. PRIN
285. Faith and action are sequential (Lazim wa malzoom) that is if faith is strong then logically next is the action according to the faith. PRIN
286. People's claim of having firm faith of Islam is a verbal claim. EXP
287. Firm faith is indicated by good moral character of the person. PRIN
288. Reforming of mutual interaction among humans is inevitable. PRIN
289. Development of environment supporting moral development is impotent. PRIN
290. Company of students affects his moral values. PRIN
291. Teach advantages of good moral character it will motivate students to be good morally. RIN
292. A teacher work as role model of morality. ST
293. There are so many physical benefits. This may motivate them. ST

294. Hereafter is the eternal principle of Islam. PRIN
295. Belief in Hereafter is must to be Muslim. PRN
296. Hereafter is motivation for good moral behaviors. SR/PRIN
297. Hereafter is the sanction power to check the immoral ways and implementation of moral laws. PRIN/ST
298. Made people realize the consequences of good and bad moral ways. “Do good have good” principle should be implemented. PRIN
299. Strengthen concept of accountability. Teachers, VC’s and all executives should be accountable to some higher authority. ST
300. Implementation of laws is necessary. CAUSE
301. Concept of reward of hereafter motivation good moral values. RRIN
302. Spiritual aspect of life is being ignored. So education system should manage highlight this. ST
303. Educate people about their existence a spiritual entity. PRIN
304. Present education process fails to educate people to realize demands of their soul. EXP
305. If requirements of soul are not fulfilled there is no preparation for life in hereafter. PRIN
306. West has its own moral standards and norms but they have inculcated in their people by connecting morality with utility and impartial enforcement of law. PRIN (WEST)
307. Islam proclaims that the reward of good deeds given in this world is a fraction of the ultimate and full reward given on the Day of Judgment. PRIN
308. Train the professionals for ethical education. ST

309. Teaching is a noble profession so teachers should work as moral value educators. ST
310. Teachers of all subjects should have ability and skill to inculcate Islamic moral values in their students. ST
311. A source of knowledge is the institution of Allah. PRIN
312. Train teachers of specific subjects for inculcation of specific professional moral values. for example, teachers of medical science should be able to inculcate ethical values about medical profession such as Oath of Hippocrates. ST
313. Purification of soul is a must for moral development. PRIN
314. Teacher training curriculum should be revived according to the objectives of moral development strategy. ST
315. Use media for moral development. Electronic media, social media and print media all have vast opportunities and resources to develop the morality of the people. ST
316. Teacher can record his comments on the morality of students by observation during the class work. ST
317. Give proper weightage to moral outcomes. ST
318. Students do not take care of their responsibility toward right and wrong. EXP
319. Develop punishment system for immoral ways. ST
320. Promote moral value care and respect for rights of others. VALUE
321. Teacher may develop observation project to monitor the morality of students. ST
322. Teacher may prepare report about the students what they have observed. ST
323. Action oriented morality should be promoted and teachers should monitor performance of students. ST

324. Report of teachers about their observation should be part of examination system. ST
325. The students are mostly inclined to learn moral values so educationists should avail this opportunity. EXP
326. Setting of objectives ST
327. Training of teachers according to the objectives. ST
328. Deliver through teaching methods. ST
329. Inculcation of moral values should be merged with all subjects. ST
330. Development of evaluation system to measure achievement of moral objectives. ST
331. Personal characters decorated with moral values influence others to change their moral thoughts. FACTOR
332. University environment is not suitable to promote Islamic moral values. EXP
333. Moral grooming of students is not according to Islamic perspective.
- EXPLORATION
334. According to educational point of view the environment is a major factor for moral development of moral decline. FACTOR
335. Curriculum and the teachers are also related with moral development. FACTOR
336. All elements of education system i. e. teacher, curriculum environment are not supporting moral development because these are not Islamized. EXP
337. Thirty to forty percent students meet standards of morality. EXP
338. Morality of the majority is below standard. EXP
339. Indicators of Islamic morality are the Mottos of Islam. PRIN
340. Prayer and relation with Quran are the criterion of judging the morality of a Muslim. PRIN

341. Islamic moral values are respect for parents, respect for teachers, and care for the rights of others. VALUES
342. The values are of two types that is the basic values Islamic values. Basic values are care, respect, trustworthiness, fairness, justice and responsibility. VALUSE
343. Society collectively facing moral decline in basic values. EXP
344. Society deteriorating due to lack basic moral values in people.EXP
345. Honesty and fairness is lacking but these values are desirable. EXP/VALUES
346. People violate trust. EXP/VALUES
347. Corruption is a common phenomenon. EXP
348. Lack of ability to differentiate permitted and forbidden (Halal & Haram).
EXP/PRIN
349. Student's concept about worship is not correct. EXP/PRIN
350. Student's concept of morality is not correct. EXP
351. Wrong education put people away from Islamic teaching of morality and they have turned valueless so value less education system has made moral decline worst.
EXP/CAUSE
352. Parents are also involved in moral decline of their children. CAUSE
353. Political system is a failure in case of moral development. CAUSE
354. Political leadership is symbol of corruption. They avail corruption, support corruption and promote corruption because it best suits to their aims of life.
CAUSE/EXP
355. General perception is that the moral development starts from the top and trickle down. But I believe in the importance of role individual himself. EXP
356. Moral development is possible only if the political leaders show their role model for public. CAUSE

357. Moral development is phenomenon which is accomplished by combine effort of education system, teachers, assessment system, electronic media and print media.
ST/FACTORS
358. Government can synchronize all factors to support moral development.
ST/PRIN
359. Political will for moral development of people is essential. ST/PRIN
360. Without involvement of government and it resources the best moral development strategy will remain as a minor effort. PRIN
361. Home and society cooperate in moral development. ST/PRIN
362. Teacher is very important component of education system because he has to implement the curriculum. If the teacher is not skilled for and motivated to develop the morality of students the curriculum will fail to achieve the goals. FACTOR
363. Teacher should be a role model of Islamic morality. FACTOR
364. Teacher's duties are to include moral values in his teaching, to outline the course, to reach and guide, to conduct observation and to provide counseling. ST
365. A separate course for moral development is not effective. A complete reform of the system is required for moral development. ST
366. Moral development content should be integrated with all subjects. ST
367. Teachers should be trained by professional ethics courses. ST
368. Teachers of all subjects should learn teaching methods. ST
369. A teacher should know how to teach, how to design curriculum, how to set objectives and how to evaluate. ST
370. Inculcate moral values during the teaching of specific skills. ST
371. At the time of induction of teachers there should be given a moral orientation course to them. ST

372. In service training is another alternative. ST
373. Suggested ethical orientation course may include: ST
374. Islamic thoughts and culture, Ethics and morality, Perspective of education and curriculum A teacher should be train design a curriculum to deliver for values education and skills education. ST
375. Methods of teacher should be the best suited for moral development. ST
376. Effective supervision is essential. ST (/)
377. Moral values must be somehow connected with assessment system of education.ST
378. Prepare teaching modules by integrating Islamic values with present content of the curriculum. ST
379. There should be a special training institute which identifies moral value and train teachers to integrate what value with what topic of the content. ST
380. Management may direct teachers to develop their course outline and induct moral values. ST
381. Management ensure delivery of some specific moral value education content compulsory.ST
382. Suggested measures to make environment of a campus supporting to moral refinement are: ST
383. Separate campuses for males and females
384. Separate teaching staff i.e. male teachers for male students and female teachers for female students
385. Gender specific labs, canteens, photocopy shops, cafeteria and setting areas
386. Continuous and strict monitoring of students to stop immoral action if they happen on the spot. ST

387. Forbid meeting of opposite genders in privacy (Teacher, students) ST
388. Measuring tool may be observation. ST
389. It is a weakness of current education system that there is no weightage of morality related outcomes in evaluation system. EXP/ST
390. Effective moral development strategy must include cognitive, affective and psychomotor domains of learning. ST
391. Add objectives related to all these domains. ST
392. More emphasis on affective domain is suggested. ST/PRIN
393. Include moral value education (affective domain) in all components of curriculum i.e. objectives, content, and evaluation. ST
394. Measurement scales of behaviors are available and it is possible to refine them according to the context. ST
395. Suggested ways of measuring are observation of the students subjected to a specific activities devised for the purpose, and use of moral dilemmas. ST
396. Computer soft wares are available for judging the thinking of an individual. ST
397. *Deen* and the world are not separate so teaching of ethics should be accompanied with all discipline of knowledge. PRIN
398. Basic values teaching and specific moral value related with the occupation should be integrated with normal teaching learning process. ST
399. Moral values education should be integrated with all subjects whether to be taught as a separate subject. ST
400. Correction of creed is first step toward moral change. PRIN
401. Ultimate role model for moral education is the holy ways of life of the Messenger of Allah (PBUH). PRIN

402. The strategy applied by the Messenger of Allah (PBUH) for moral development includes:
403. Change of thoughts
404. Correction of creed
405. Motivation by good news (Basharat) of unlimited rewards of Heaven
406. Punishment of Hell as a source of negative reinforcement. PRIN
407. Gradual move is required –a move from faith to action for moral development
PRIN
408. Moral development is prerequisite for material development. PRIN
409. Foundation of Islam is on the faith in unseen but for empirical evidence material benefits of moral values can be highlighted to motivate the students. PRIN
410. Demand of empirical evidence for satisfaction is not forbidden for example Hazarat Ibrahim requested Allah to show how HE produce life after death. PRIN
411. Mere preaching is insufficient for moral development some sort of justified punishment system is also required for this purpose. PRIN (/)
412. Preaching moral values to others refine personal morality. FACTOR
413. Parents have vast effect on moral orientation. FACTOR
414. Reading of Islamic literature affects moral development positively. FACTOR
415. I think the question of student morality is directly linked with overall climate of Educational System and country and on the objectives of followed by various educational institutions. EXPLORATIONS
416. If a university concerned with about technical skill and does not allow any time for their ethical and moral development and then blaming the student for immoral practices is wrong. CAUSE

417. It is wrong blame therefore the system should provide facility for moral development. If a university provide this then well and good if not then it has to point out. EXP
418. A university should provide training, moral orientation courses and activities to develop the morality of students. Rephah international university is providing such activities for moral orientation. ST
419. There are some problems like cheating in examinations. EXP
420. Plagiarism, student fights on the campuses, disrespect for teachers and so forth are present. EPX
421. There should be a certain quantitative data to analyze the morality otherwise it will be unfair to analyze the morality of student we should not analyze it hypothetically. EXP
422. Educational Institutions have their own short comings first and foremost important thing is that the leadership of Educational Institutions is not itself convinced about moral orienting role their own survival and most of the university are concerned about student intake meeting. Budgetary requirements and having a flow of graduates nothing more than that and unless University leadership has convinced about it we can improve it. EXP
423. Secondly, the student population is not dissociated population. EXP
424. There are teachers also part of Universities. I think the teachers have responsibility to ensure that not only providing some information but at the same time provide a role model of honesty fairness, punctuality, not getting benefits of students not favoring others, if teachers are providing this role model then students are bound to absorb those qualities and to improve their morality. FACTOR/VALUES/ST

425. But teachers are trucking themselves mercenaries of Education, if they are there just for a job. They are in university for attendance and they are teaching somewhere else. EXP/CAUSE/FACTOR
426. Then we cannot expect student behave with responsibility and show have good morality standard so besides institutions. I think teachers are responsible moral crises in Pakistan is facing essentially a moral crises, that originate from education. FACTOR/CAUSE
427. How to improve it education can be improve through educational methodology, no notifications, no resolutions of Parliament can change it. Therefore we shall have to define the goals of education for Pakistan. ST
428. Since Pakistan stands for an ideology not for a geographic territory, therefore if teaching social sciences as well as teaching engineering can put and so forth. Pakistan ideology must be integrated all fields of study. ST/PRIN
429. Then they will have loyalty to country honesty, fairness, steadfastness and those were summarized by founding father in three words Emaan, Organization, Unity. PRIN/VALUES
430. There three aspects can be a basis for national education policy but unfortunately we have not adopted those as national policy. ST
431. We are more concern about what is called knowledge economy that people should become economic produces they should become technical experts and so technology can bring us prosperity and they become entrepreneur of areas of their competence. EXP/PRIN
432. No doubt entrepreneurship is an important aspect, but what kind of entrepreneur who is concerned with about only his personal welfare and personal

wealth or entrepreneur who is trying to cover with inventive and new approaches to serve the ultimate national objectives. PRIN/EXP

433. I do not think that there is any concept of National objectives in Universities presently. EXP

434. They are just following ad-hocism without having well planned target of university without trying to serve the country ideology of this country, and without trying to build moral fiber of the students. EXP/CAUSE

435. They are only concern about their own financial standings. EXPL/CAUSE

436. All these aspect can be changed authorities in universities are brought in forum and are asked about these crucial issues so that they realize the importance of these issue, not only once frequently follow up panel discussions, conferences where they are requested to provide reports what have they done in past six months, six years, 2 years in areas of moral improvement and at the same time at national level. ST

437. In award given to a University based on not Educational Standard but where morality and ranking of University be linked with moral improvement efforts and outcomes ethics given due importance and students have been able to improve and we come up for National awards for that.

438. ST

439. This can be a one motivation this can be a persuasion for University. ST

440. Introduce ethical dimensions in their teaching programs. ST

441. It is very easy to build theoretical models. We easy to give recommendations and long list what to do but I am not the oration, I am essentially a practitioner of education. Therefore what I have done at Riphah University is very simple. I have developed a course for my students to which I called “life and living” That course consists of three areas: -

442. Basic ethical / moral themes in the Quran.
443. Philosophy behind creation of Pakistan.
444. Student development of personality leadership. ST
445. This “life and living” course is required for graduation no student whether engineering, medial, pharmacy, physiotherapy, veterinary science and field that we are touching. None of them can graduate without it. ST
446. Secondly what we have done. We have designed a post graduate diploma (PGD) for our teachers so they learn what Islamic ethics is, they learn what teaching methodology is. It has two components of PGD. It is two semester diploma is going to change their vision of Education, their responsibilities when they improve themselves then automatically they are going to improve our students. ST
447. Thirdly that we have done is here. We have tried to have frequently visiting lecturers who come and give lectures on various moral issues we believe that teachers have its obligations but beside them when someone come from outside the students take him seriously and talking those subjects. ST
448. So we bring people from society, well known scholars who talk to them and give ideas about how they should improve then morality. These are the steps that we have take and which are working for last 5 years and we do not claim on openly than try university can benefit from what have done. ST
449. Basic principles of morality are present in Quran and Sunnah. Those are very simple. A person should have sense of differentiation between Halal & Haram. PRIN
450. That supervise what is ethical philosophy of Islam what kind of speech, what kind of dress, what kind of food, what kind of Interactions in society, what kind of ware fare, what kind of economy, what kind of political life, everything is define by these two terms Halal & Haram PRIN

451. Halal means Halal economy. Halal Political system, Halal Education system, Halal media, Halal Family life. ST
452. All these are summarized in Quran in these two things. Therefore the principle is that all those things which a Tayab (Good) and Mehmood are accepted and those which are *Khabees (worthless)* and *Mardood* are rejected. PRIN
453. Based on this principal we have a whole literate available in various language and think it is not decorate of come up with specific topics. ST
454. Training and Trabeyat in Islam is an ongoing process. It does and with training course. Training means continuous improvement over understanding Taqwa, behavior vision, everything keep on going training means that they are in a position to understand what are Quranic and Sunnah principles and apply those in their life. PRIN/ST
455. How you internalize Quran and Hadith that become visible in your behavior. Therefore we need to read carefully Quran and ways of life. PRIN
456. This is the meaning of training how you internalize Quran and Hadith that become visible in your behavior. Therefore we need read Quran carefully and Prophet's life and based on that come up with actions, behavior patterns which are in line with these two sources. If this is done them we should be able to train our people. PRIN/ST
457. Morality means success in life of hereafter, if a person has acted up on morality wills success in life hereafter if he has not acted morality then he will fail and face consequences and failure in life hereafter his is the main criteria. PRIN/ST
458. Reward in hereafter this is basis all motivations should come on time, why should teacher complete his coursework? Because he is accountable of hereafter therefore in Islam, Al-Akharat is the main motivation force for everything. PRIN

459. No one has monopoly on ethics and morality, human being from day one were guided by such (ST) to act morality and therefore the first man on earth was a prophet with a message, therefore we sore in the west, Africa, have never known, they must have been Allah's guidance in one form or in other form. Human may have deviated what with all deviations there always remains some remnants of goodness therefore if you go to some bushes in Africa you will find people very honest. We can find some elsewhere so honesty. There is no monopoly of one single faith, all faiths of the world. PRIN

460. Educate truthfulness, honesty; the reason is because Allah (ST) guided the act from day one sent messages that are educated for truthfulness and honesty. ST/VALUES

461. Our system has not tried to educate moral values to our people. EXP

462. It is a misconception that moral behavior's cannot be quantified. Everything which is ethical and moral can be quantifiable. If you running a shop you till you customers very honest that this community is better than this because of following reasons and the price this community is slightly higher than the other. The customer buys this but he later discovers you have cheated. It will never come back to you but if what you have told is true and he has benefited he will tell so other customers go and purchase from there. Which means your moral conduct as a sale person is quantifiable by the no of customers you are receiving similarly if a teacher is honest and punctual, honesty and punctuality of teacher is going to be evaluated with its impact on students. ST

463. How we evaluate the students whether the objections of curriculum about moral development are achieved or not. For this survey can be used in Riphah there is entry point, midpoint survey and exit survey of every student in which we ask about various

issues about the country about their family, about society about their career and then compare them have improved or not improved for example if a student's says in first survey that he says only two prayers, mid he one prayer or 3 that provides us measurable rod for finding out change in behavior. So everything that relates with ethics, with iman and Taqwa is measureable. ST

464. We Riphah university has developed the tools for this type of measurement. ST

465. Western approach about morality is to basic if with utility and therefore people think that there are way moral no, they are utilization. PRIN

466. Ethics is only an appendix fool note in Islam it is not utility. It is Allah's pleasure (Raza e Elahi), therefore we have a different approach, what is done ethically should be to please Allah and not to please Boos or HOD or VC. PRIN

467. Fortunately I was raised in family, parents from day on inculcated ethical change or it was because of my mother and father. This personal influence that I was able to understand (Al-Hamaullah) what is right and what is wrong. I was fortunate that I get such moral environment. It was further strengthen by my involvement in educational arena. As lecture and my college light minded, due to all these a keep on this approach. FACTOR.

468. State has not settled connect goals. EXP

469. Uniform language / Education system. ST/PRIN

470. Child is the responsibility of the state in Europe the Enapt is that the child belongs to the state it is not of Mr. John in our country state is not taking responsibility about 50% child are out of school. Out this major proportion dropped out. EXP

471. It is responsibility to make sure that 100% child (M/F) should enter into the school. EXP

472. Government has not declared that the sort is not responsible provide education to moral training to citizen but practically Government is acting as it is not responsible of imparting Ed. EXP
473. They gave permission because of matters. All provinces are permitted to run separate education system. EXP
474. There should be a uniform edu. Sys for a country. PRIN/ST
475. Education Policy should be same otherwise there will be contradictions which will promote provincialism. ST
476. National curriculum wings role has been minimized by 18th Amendment in constitution. EXP
477. Sate is not delivering effectively in case of moral development. CAUSE
478. Failure of state CAUSE
479. Individuals of political parties are responsible for the failure of the state. CAUSE
480. They make policies based on personal and western interests. The whole political structure is responsible for moral decline. CAUSE
481. They did not work for country's interest CAUSE
482. Try thinking all about their political parties is interest and that is why their states in government and oppositions are different. CAUSE
483. Political leadership is not sincere to the moral development of the nation. CAUSE
484. Political leadership is mostly moral corrupt. CAUSE
485. Religious leadership is responsible they are also participant of the moral declining factors. FACTOR/CAUSE

486. How the religious leadership is responsible for moral decline. They cannot develop uniform syllabus for religious education. CAUSE
487. Religious institutions give 8 years education and they teach different curricula in spite of the fact there is a lot of religious literature common e.g. Sahah Sittah, Serats Quran. They why they are not producing religious harmony. What is the issue behind which stop than to adopt a common religious curriculum. CAUSE
488. G/U after 9/11 responsibility of religious leader increase by many folds to give develop perception that we are united. CAUSE
489. But actual situation is each set is raising slogans against other rival sects. CAUSE
490. Foreign intervention promotes this sectionalism. CAUSE/FACTOR
491. Opinion difference on religious matters is the beauty of Islam. PRIN
492. Cause of sectarianism is rooted in personal and group interests. CAUSE/FACTOR
493. Our Education system imparts information but no any training. EXP/CAUSE
494. This situation prevails in all levels of educational system i.e. school, college, universities.
495. Parents are illiterate so they are unable to train their child morally. FACTOR
496. Education institutions are not giving moral training to the children. EXP
497. Education institutions award only degrees. EXP
498. Skills are taught but attitude development according to a specific standard is not served by any one. EXP
499. Basic moral values such as honesty, dignity truthfulness, human rights weak. EXP/VALUES

500. Western countries teach moral (ethics) as a separate subject but we tried but failed. Ethics subject including in Educational System is not an issue. EXP
501. But actually, teachers have no vision about moral development. EXP
502. Teachers are not conscious of their responsibility toward moral training of their pupils. EXP
503. Teachers are not trained to serve the end of moral development EXP
504. Teacher have rate teach students wrong message about morality. CAUSE
505. Words of the teacher tell moral but actions immorality and the “principle is actions speak louder than the words” PRIN
506. Student copies what he see, he don’t copy what he listen. ST
507. Teacher training is very important for moral development. ST
508. One course on ethics is not sufficient to deliver for moral development. ST
509. Every teacher (all subjects) should embed the ethical issues with routine teaching of other subjects. ST
510. There should be a common set of consensus moral rules or shared values because it is necessary so social cohesion otherwise education system will enhance conflict and chaos. ST
511. There should be explicit strategy and teaching every skill must embed with moral teaching. ST
- 512.** Scientific research / technology invention should be delimited by moral circle. Everything should be awarded which may lead to moral corruption of individuals. ST
513. Goals settling, Teacher training according, Content and deliver 9methods) Evaluations Weight age. ST
514. Co. Education promote immorality FACTOR

515. Only environment of educational institution is not efficient in moral development because in society parents illiterate. FACTOR
516. How produce resilience? It will be achieved by maintaining discipline ST/FACTOR
517. In past teacher were not appoint on meant but on political recommendations. Now they all are head teachers they have spoil the morality of students less qualified. It is abused to expect their role in moral development. CAUSE
518. Moral problems exist in universities thought intensity is lower than school and college. EXP
519. What is moral philosophy of Islam? According to Islam moral development is a collective effort of society. PRIN
520. Parents have major a role / Masjid has a role school has a role (education system) as a whole. FACTOR
521. State has a responsibility the role of state is twofold. FACTOR
522. First state will promote moral values by its policies and programs and utilization of media to encourage moral developments. FACTOR
523. Second state must check immoral practices by enforcement of laws and close the sources of moral decline. FACTOR
524. State should set moral aims and plan and provide budget to achieve the set goals aims. FACTOR
525. Moral development is a fulltime job. It has not part time function. PRIN
526. Basic principle of Islamic moral philosophy is No harm to others by hand and tongue the best is one among human beings who is beneficial for other human beings. PRIN

527. Hands influence is some direct e.g. for family members, relations, neighbors, friends, colleagues. CAUSE/FACTOR
528. Sometimes it is indirect e.g. Hotels provide separate cabins for pairs CAUSE
529. Net cafe Terries provide access to porn websites. CAUSE
530. Some General Stores given discount on valentine days. CAUSE
531. Individualism prevails and there is lack of collective wisdom, collective efforts. CAUSE
532. Everyone should struggle for moral development according to one's resources. PRIN
533. Blok the immoral acts by force if you are empowered, otherwise advise to stop immoral acts if you in such a position, otherwise hate by heart this immoral acts. Sometimes only preaching and pointing out wrongs become effective. PRINCIPLE
534. But unfortunately, we as a whole society do not produce it actually we have become indifferent with moral development. EXPLORATION
535. Peoples are not aware about immoral ways. They are not warned about it. CAUSE
536. Din is well wishing of others. PRINCIPLE
537. Education policies, educational institutions, educational curricula are indifferent to moral development of students. EXPLORATION
538. There should be a set of common values but it will be unrealistic to develop set of common values by each institute. This should be done at some upper level. STRATEGY
539. Educational institute should be directed to develop their own identify e.g. LUMS has developed perceptions that their alumnae are hard worker. Hard working is distinction of LUMS. STRATEGY

540. NUST has distinction of punctuality and dress code. STRATEGY
541. Honesty should be a distinction of institutions but no any institution has yet claimed it why? VALUE/STRATEGY
542. Reality is that the institution for them small interest direct. E.g. many institutions get funds from HEC on fake date. EXPLORATION
543. Teachers use unfair means to get promotion so what are ideals for students. EXPLORATION
544. Form set of core values induct teacher and trained them accordingly never compromise on norms. STRATEGY
545. Ethical values can be measured but there are some problems. STRATEGY
546. Alertness when going to be tested
547. Lack of standardized test
548. Measuring or normal development should be suddenly specially care should be taken to avoid.
549. Formally ethical value development should be part of course for certain degree program. Then it must be give due weight age. It is a difficult task but it is possible. STRATEGY
550. Moral development objectives should within time limits because degree programs are 2-4 year's length.
551. Teacher should be pious.
552. What is possible? There should be 10-15 rules such as truthfulness, trustworthiness obedience, punctuality, regularity, work under stress, hard work, honest critical thinking, innovative

553. A university should observe all there selected values but mention on his degree transcript only positive values i.e. this person has following normal values i.e. this person has following moral values. We need to be mention have points. STRATEGY
554. Also light most distinguishing features. Then service commission should devise a formula to give score to these values on transcripts to calculate aggregate score to judge merit.
555. Further a university can give grading against each moral value mention e.g.
 honest A-Grade Truthfulness B-Grade Hard working A-Grade
 Punctuality A-Grade Trustworthy with STRATEGY
556. Ethical code disciples of the university STRATEGY
557. Moral dilemmas of cowberry are difficult to apply on all students of a university because they have no capacity to do this and students have different contexts and backgrounds. If resources are provided then may be affective. If moral reasoning analysis is done in early age. STRATEGY
558. Islam and morals one and same. PRINCIPLE
559. Quran is a theory and Sunnah is the practical moral. PRINCIPLE
560. Moral development literature exists and it can easily be recompiled according to objectives of educational institution. STRATEGY
561. Reading of Islamic literature has great effect in moral development cartoons have degenerative function to morality. FACTOR
562. Islamic books generative function to morality of mothers FACTOR
563. Lorain and tales of prophets affects +why. FACTOR
564. Early child moral reasoning develop last long. PRINCIPLE
565. Mother + Father main force of moral development. FACTOR
566. Father has developed my morality. FACTOR

567. Attitudes then the talk with social behaviors VALUE
568. Honor of quests
569. They give company to me. VALUE
570. Copying of Father FACTOR
571. Reading of Islamic literature Islamic books digest Tarjamtul Quran, Nida e millat FACTOR
572. Novels – Promote reading habits FACTOR
573. Pakistan history FACTOR
574. Grandmother FACTOR
575. Organization FACTOR
576. My opinion is specific. There is not a simple decline in morality. It is very steep decline EXPLORATION
577. But some up word move in the graph of morality EXPLORATION
578. Youth is gradually tending to gain moral understanding EXPLORATION
579. In Youth there is unrest regarding moral decline. EXPLORATION
580. Strong desire to get high moral standard is increasing. EXPLORATION
581. Peoples wants others should perform morally. EXPLORATION
582. Islamic principles are universal that is why I argued all the ways that there should moral development system based on these principles. PRINCIPLE
583. Present generation is not meeting Islamic standards. EXPLORATION
584. Some people show of moral values bit without recognition of these as moral values. EXPLORATION
585. Cheating is their practical way of life. They consider cheating as a tool. EXPLORATION

586. It is strongly recommending that materialism is very important weakness of morals. It is one of the major reason weak moral decline in Pak
EXPLORATION/CAUSE
587. Students do not respect the teacher they take students teacher relationship as salesman- customer relationship. Performs in it are very important. EXPLORATION
588. Teacher should not take students as client to sale the education. They should impart the education. EXPLORATION
589. We have to develop teacher – student relationship. STRATEGY/PRINCIPLE
590. Peer inter actions are not satisfactory. Statistics does not reflect real picture. Peer interacts with each other keeping in mind their own personal interests.
EXPLORATION
591. Pragmatism based relations. FACTOR/CAUSE/EXPL
592. Trend to blame the teachers for all moral wrongs of students. EXPLORATION
593. Teacher is being forced to feel guilty. It further weakens the teacher efficacy
EXPLORATION
594. Lack of teacher’s Guilty Consciousness Lack of skills Insecurity of job
Insufficient pays Teacher teach a class of 100 students 80 pass 20 fail Institutions
Public and Government blame him for 20 fail students No one give credit of 80 passes
EXPLORATION
595. No arrangements (in education systems) for individual differences of student.
Intelligent + Mediocre + Slow are taught with only one plan of teaching
CAUESE/FACTOR
596. Visiting faculty is also a cause of moral decline – because visiting faculty and full-time faculty members adopt different approach. EXPLORATION

597. Responsibility and authority do not rest with a same person. This is also a cause of moral decline. CAUSE/PRINCIPLE
598. Parents are responsible for moral development. But most of the times they are not playing their role in this regard. Selection of field of study for students is not according to the aptitude of the students. CAUSE/EXPLORATION
599. Materialistic approach to study CAUSE/EXPLORATION
600. Lack of discipline exists and it is very important aspect of morality
EXPLORATION
601. Student centered approach is also cause of moral decline. CAUSE
602. Lot of paper work on rules and regulations but no implementation. CAUSE
603. Lack of hard working habits. EXPLORATION
604. Students are get cut off from Islamic heroes and Pakistan history.
EXPLORATION
605. Islamic history and Pakistan history is excluded from curriculum.
EXPLORATION
606. No emphasis on Islamic history and Islamic heroes. EXPLORATION
607. People advocate following moral standard of west and often avoid seeing the moral standards from primary literature of Islam. CAUSE
608. Inferiority complex about Islamic dignity as a code of life. EXPLORATION
609. Parameters of success have changed because of unwise borrowing of western philosophy. EXPLORATION/CAUSE
610. Lack of reading habits, student claim that they have no time to read out the material. EXPLORATION
611. General trend (temperament) to use short cuts and parents themselves promote using shortcuts. EXPLORATION

612. Teachers are under stress due to insecurity of job. CAUSE/EXPLORATION
613. There are language barriers in the way of understanding Islamic thought from its primary sources Quran and Sunnah. They are in Arabic language. Our young generation illiterate of Arabic. CAUSE
614. Dress code is violated (strong) especially Islamic dress code. EXPLORATION
615. Trustworthiness lack fit a general tradition EXPLORATION/VALUE
616. Students are not conscious of responsibility. EXPLORATION
617. Majority is dishonest. Everyone uses it according to one's capacity. Some degree of honesty exists that is why society exists. EXPLORATION
618. Individualism increasing and holism is diminishing, every one think about one's own interest on the cost of other interest. EXPLORATION
619. Quranic teaching becomes personal law. Quranic teaching is put aside from society as a divine code of conduct of social life. PRINCIPLE/CAUSE
620. Aimless, mostly students are unaware about purposeful life. EXPLORATION
621. Antagonism among the students exists. Physical torture increases EXPLORATION
622. Relationship hierarchy have been changed here. In Islam the order of importance of relation is parent> relative> friends but now this order has been reversed to friends>relatives> parents EXPLORATION
623. I am strongly hopeful that present moral crisis can be resolved if some teacher should be hopeful. PRINCIPLE
624. Difference between words and actions because speech is speech guided by ideology and action by aspirations. PRINCIPLE
625. Actions to show people (Riyazi) is present EXPLORATION
626. Deliberately Sufism is promoted in the name spiritualism CAUSE

627. Mind sciences are also called spiritualism which is being promoted. Islam oppose Rabbis CAUSE/EXPLORATION
628. Deceit is a general trend of this age. EXPLORATION
629. According to Islam all Muslims are one nation. So base of nationalism is the faith. PRINCIPLE
630. Denial of Blessings of Allah (Nashukkri) is present in Pakistanis causes. EXPLORATION
631. Parents are responsible for decline of young's CAUSE
632. Past generations are also responsible for moral decline of people CAUSE
633. There is lot of propaganda about negative points of Pakistani people there are many plus points that should be highlighted. There is lack nationalism. EXPLORATION
634. Brain is drain to foreign developed countries EXPLORATION
635. Political Leaders and their Decision, desires, polices have a role in moral decline CAUSE
636. Teacher religious leaders are responsible for moral decline CAUSE
637. Govt. Education Institution and Private Education system are play there rule in moral decline CAUSE
638. Media, western influences. All print Internet & computer. CAUSE
639. Global village, so global ethics what life is ethical cartoons – mind change. CAUSE
640. Ruler class is responsible but we have imposed them on ourselves. CAUSE
641. We do not courage to stand against their corruption. CAUSE
642. Masses of public bear slave like mind set public have accepted this status i.e. they are created for ruling. We are create to serve them CAUSE

643. Failure of state to implement justice. State systems protect corruption. Legal system favors criminals. EXPLORATION/CAUSE
644. Environment (overall) of university. There is a lot of documentation about environment of university. But the problem is implementation of rules and regulations in documents. Ethical environment is not created which essential to inculcate ethical values. FACTOR/STRATEGY
645. Influential persons, teachers and head of the departments, chairman, deans, VCS should demonstrate as role model for students (wrong role of model). FACTORS
646. We have not yet decided what to make the students. A lot of theory but no practice Matter of priority setting Theory is base of actions so it is also important there is need of development of balance between cognitive content and psychomotor skills. EXPLORATION/STRATEGY
647. Lack of implement of policies STRATEGY
648. Honest and other features have no acknowledgment. No weight age for morals. EXPLORATION/STRATEGY
649. In the process of Induction of teachers there should be some weightage of honesty. STRATEGY
650. Moral values are missing from objective. In constitution, moral aims are discussed only for ornamental, show piece. STRATEGY
651. All consciousness, Sense of accountability, what are mean of benefit / success / happiness, Implementation punishment and Acknowledgment by reward. PRINCIPLE
652. Policy making should be at Govt. level ay parliament level Implementation by Govt. STRATEGY

653. Regulatory body should direct to (HEC) include course on ethics Institution Heads Explicit STRATEGY
654. Some basic ethical values as a compulsory course + it must be embedded in all subjects. STRATEGY
655. Ethics as a structure subject and it must be integrated all subject. STRATEGY
656. Core content contain general points and specific ethics for particular profession. There should be an integration of core ethics with specific ethics to the field STRATEGY
657. Formal part of system. STRATEGY
658. Common for social cohesion regulatory body will give frame work e.g. in USA each state teach ethical according to their environment but they also follow nation frame work by given by control government. STRATEGY
659. We can develop global ethical values Faith, Basis ethical principle, Honesty, Responsibility, Duty conscious Discipline Punctual, Care and Respect. STRATEGY
660. Teacher training pre service (general skills) in service STRATEGY
661. Creation of ethical environment is highly important. STRATEGY
662. Islamic history, Quran, Hadith, Psychology It was mind changing they provide ethical environment. FACTOR
663. Outspoken open mindedness no hypocrisy put their opinion with taking care of consequences EXPLORATION
664. Cheating Moral reasoning Not honest EXPLORATION
665. No sense of what is wrong and what is right. EXPLORATION
666. Moral level is to avoid the punishment EXPLORATION
667. Co-operation with in class work sharing the notes EXPLORATION

668. Responsibility – individual difference Majority take responsibility as joke
EXPLORATION
669. Discipline – where there is strict implementation students follow. Again they follow discipline because of severe punishments on breaking the rules.
EXPLORATION
670. Drug addiction such as shisha smoking EXPLORATION
671. There is decline over all there is decline but in some areas they good speak truth.
EXPLORATION
672. This generation is not guilty moral decline last generations and society has not shown their responsibility toward this end of morality present generation. CAUSE
673. No justice. There is partial application of law. Same laws have different interpretations for poor and rich. CAUSE
674. In west implementation of laws is impartial so that why on occasions PM gets challan if he breaks traffic rules. PRINCIPLE
675. No punishment for community corruption CAUSE
676. Political leaders, Religious leaders, Media, Parents. CAUSE
677. Education private CAUSE
678. I think only one religious party i.e Jamat-e-Islami is honest and free from corruption. All political parties are corrupt. They come be corruption promote corruption support computation. CAUSE/EXPLORATION
679. All religious parties which are in politics except JI dishonest altogether CAUSE
680. Politics is a weapon (device) of earning wealth. The adopt politics field to earn wealth and protect illegally earned wealth from accountability. In our society who is politician he becomes a sacred cow e.g. a politician becomes a billionaire from a waiter in a hotel. CAUSE

681. Education system is responsible for moral decline CAUSE
682. Teacher and system trained the pupils to exercise cheating. EXPLORATION
683. Teachers are habitual to provide fake data many teachers who were on duty for consensus, provide fake data to nation. . EXPLORATION
684. Monitors of education system are dishonest and provide fake reports to the government EXPLORATION
685. Teacher is not role model. EXPLORATION/ CAUSE
686. Educational systems have no arrangements or mechanism for moral development of the students. EXPLORATION
687. One major cause of moral decline is over emphasis on religious rituals on the cost of religious spirits. CAUSE
688. Spirits of Islamic Worship (Abadat) has been lost. EXPLORATION
689. When we claim that are Islamic values it produce prejudice. Allah is load of all universe and hereafter. The messenger of Allah (PBUH) Rehmat for whole world and hereafter Switzerland implanted social welfare program named Umar. PRINCIPLE
690. What values are called Maroofat should be inculcated by Educational System. This end is not served by our education system. PRINCIPLE/EXPLORATION
691. Difference between Halal & Haram, God consciousness, accountability and Allah is seeing us every here. This sense should be inculcated in students. PRINCIPLE
692. Allah is Rehman and Rahim. This concept of Allah also promotes moral reasoning. I personally dislike the notion that the preachers mostly portrayed Allah as Jabbar and Kahar. PRINCIPLE
693. Inspire hopes don't despair people. PRINCIPLE

694. Corrupt people spend money on charity in Ramadhan and think that they are now purified remove this behavior EXPLORATION/PRINCIPLE
695. Preach correct concept of repentance and repentance must be permanent. We should preach over generations. Islamic concept of repentance unlike catholic concept of confession PRINCIPLE
696. Implicit fuse with all subjects STRATEGY
697. Embed and integrate STRATEGY
698. In service pre service STRATEGY
699. Revise curriculum of teacher training systems. For in service training may be managed at HEC level STRATEGY
700. After training there should be strick monitoring and accountability of teacher. STRATEGY
701. Moral variable are measureable at least knowledge of normal values can be measured. Measuring of moral variables should be included in evaluation system. STRATEGY
702. Measure knowledge by written examination Measure behavior by observation STRATEGY
703. Weight age of morals in exams is a must. STRATEGY
704. Include moral development in objectives and give weight age in examination. STRATEGY
705. Environment of university has a deep influence on moral development. STRATEGY
706. Teacher should sacrifice and do effort to set good examples for students FACTOR
707. Implementation of rules is essential for moral development STRATEGY

708. Parents should also co-operate with institution FACTOR
709. Peer pressure can also help keep students on right way FACTOR
710. Teachers should realize the responsibility as moral developer. FACTOR
711. All approaches such as inculcation and identification are useful. These should be applies in an integrated way. But start should be form inculcation STRATEGY
712. Instill core values Truth – covers all moral values, Honesty, Care, Punctuality – prayer teach this value, Discipline VALUES
713. Fear of Allah-Truth because of fear of Allah. And Allah is vigilant seeing all things happening in the world. PRINCIPLE
714. Environment of religious provided by parents FACTOR
715. Books reading such as Poems of Iqbal and Zafar Ali Khan, “Muhammad (ﷺ)” by Martin Lings “Quran and Science” by Morris Bacui FACTOR
716. Teachers are source inspiration for my personal moral development FACTOR
717. Moral are derived from ideology of a nation. We are 97% Muslims in Pakistan our ideology is Touheed and Akharat. PRINCIPLE
718. Allah’s sovereignty should be maintained in moral system. PRINCIPLE
719. We should inculcate concept of Touheed in our students STRATEGY
720. Belief of Toheed affects moral reasoning. PRINCIPLE
721. Faith is the foundation or morality. PRINCIPLE
722. Thinking and action are part and parcel of each other PRINCIPLE/STRATEGY
723. Allah is vigilant of all deeds Accountability of Akharat is second foundation of morality. PRINCIPLE
724. Concept and belief of accountability affect way of life. PRINCIPLE
725. Big problem with our young generation is that they are so-called Muslim and with hypocritical thinking. EXPLORATION

726. Young's don't care for religion EXPLORATION
727. Virtue, help the poor, justice, dutifulness are diminishing from the society
EXPLORATION
728. A feeble faith in Akharat promote materialism PRINCIPLE
729. Purification of beliefs is must for moral development PRINCIPLE
730. Civilization and culture are derived from beliefs so Belief must be installed in
students. PRINCIPLE
731. First and foremost responsibility rest with parents Father is responsible for
moral development of child Mother is key factor in moral development FACTOR
732. Incentive for moral development is reward of Sunnah. PRINCIPLE
733. Family system is essential for moral development FACTOR
734. Aim of education should not be material gains. It should aim at moral
development of individual and society. STRATEGY
735. A doctor engineer etc needs education for moral orientation. STRATEGY
736. Current education system gives skill and materialism approach of life.
PRINCIPLE
737. We are so called Muslims EXPLORATION
738. Islam, faith, Toheed, Akharat is unimportant young generation.
EXPLORATION
739. People with call pure Islamic are made ridicule by calling them as orthodox.
EXPLORATION
740. We become indifferent with religion. CAUSE
741. Education system in Pakistan is teaching Alhad, Hypocrisy, Materialism is
being taught. Egoism worship of ego. EXPLORATION/CAUSE
742. Separation of Din and Dunya. CAUSE (/)

743. Aims of life become Luxury life EXPLORATION
744. Educated have knowledge of Islamic thoughts but away from being practical Muslims. EXPLORATION
745. Islamic thought are rooted in hearts, parents, teachers, society, Government have not tried to internalize these Islamic concept in such a way. CAUSE/FACTOR
746. If its glory does not make darkness of character radiant. Muslims ca not Judge his elevated position. PRINCIPLE
747. People believe that knowledge revealed on prophet is insufficient to run the world problems. EXPLORATION/CAUSE
748. We should bring major change in education system. So that it can preach. That the best source of knowledge is the divine revelations PRINCIPLE/STRATEGY
749. Wahhi (revelation on the Messenger of Allah) is ultimate and confirm knowledge of reality PRINCIPLE
750. Take Rasool Allah as role model for moral development because the never tell a lie. PRINCIPLE
751. We should avoid to degrade Islam and Islamic teaching. PRINCIPLE
752. Currently we as society Educational system and political system are degrading Islam. EXPLORATION
753. Arabic teacher is given low grades in govt. civil service EXPLORATION
754. There is hypocrisy we transmit din to our young generation as set of Myths. We have not resented as a practical code of life which can decide what is right and what is wrong? EXPLORATION/CAUSE
755. The Messenger of Allah is a perfect role model for moral development. PRINCIPLE

756. Illiteracy in Arabic language is one of the barriers in the ways of moral development because we cannot understand ultimate of source of knowledge, law and guidance. CAUSE
757. Khubta Jama, Eid, Nikkah all are formalities
CAUSE/PRINCIPLE/EXPLORATION
758. Islam becomes set of rituals EXPLORATION/PRINCIPLE
759. People pray from Allah and unaware of what they have begged from Allah.
EXPLORATION
760. People follow in their practical life Materialism, pragmatism all isms other than Islam CAUSE/EXPLORATION
761. Parents, Educational system govt. of political system. FACTOR
762. Allah has been dismissed from sovereignty and governance EXPLORATION
763. Faith is recognized by actions because Faith and action are correlated. For righteous behavior righteous thoughts are essential PRINCIPLE
764. Prayer prevents pornography (vulgarity) and acts of sin and mere practice of prayer also effect morality positively. PRINCIPLE
765. Settling of aims for moral development STRATEGY
766. Reforming in teaching methods, Admission criteria should be changed.
STRATEGY
767. Revival of Examination systems, changes in teacher appointment system and changing in the teacher training systems are suggested. STRATEGY
768. Education institution as whole and teachers individually should act as role model STRATEGY
769. Appoint teacher who are ready to act as a Role model and during, Dismissals, Appointment, Protect Islamic values STRATEGY

770. Education institution Teacher + student, curriculum, governing bodies, class room, administrator FACTORS
771. First include moral aims, Adopt suitable methodology, Acquire suitable teachers Develop examination system to measure moral development STRATEGY
772. Identify Islamic ideology of Education and apply it in Pak Universities. PRINCIPLE
773. Falsify Darwinism by education PRINCIPLE
774. Moral development strategy should be Explicit and embed with all subjects STRATEGY
775. Generally there is no thinking (consider) about moral development policies EXPLORATION
776. All level Education Institution never consider this issue seriously. EXPLORATION
777. There is decline of morally. Weakness in tradition moral values of Islamic society EXPLORATION
778. Respect for parent decline and Obedience of parents decline and Respect for elder relatives decline, Sillah Rahim decline, Care for parent decline EXPLORATION
779. Decline is always in general so almost all fields are affected and there is moral in every walk of life. EXPLORATION
780. Decline of morality is comprehensive and multidimensional. EXPLORATION
781. Help the poor and needy was done for reward of hereafter but now it is secularized. EXPLORATION
782. Spread of secularism is main cause of moral decline. CAUSE

783. Secularization is planted deliberately in Pakistan e.g singer perform charity show. CAUSE/EXPLORATION
784. Halal-o-haram is vast concept and covers all areas of human life. It should not be defined in terms of edibles only. PRINCIPLE/EXPLORATION
785. In case of edibles we Pakistani are very well. EXPLORATION
786. There are organized efforts to spread immoral ways in Pakistan. CAUSE
787. Face book consume a lot of time so human interaction decrease and computer interaction increase. FACTOR/CAUSE
788. Upper class – English medium. They are virtually illiterate of Urdu they do not like to read Urdu. CAUSE/EXPLORATION
789. So religious in heritage (Quran, Sunnah Serat) become irrelevant to them Young generation is cut off from Islam literature due to Urdu language. EXPLORATION/CAUSE
790. Lack of reading of books. So moral teaching of Islam is not transmitted to young generation. CAUSE/EXPLORATION
791. Woman empowerment movement persuade woman to work (Income support, liberty, right) so working woman (mother) becomes unable to attend her children. Role of mother in moral development become insufficient and hence inefficient due to work load and her busy and tight schedule of the day. CAUSE/EXPLORATION
792. Self-financing of education. Education connected with money when a person pay for learning so he definitely would like to earn from his education. I this way education promote materialism. CAUSE/EXPLORATION
793. Logically, everyone would like to take such course which liable to earn more. Who would pay for moral development education? Ultimately moral development education fails to get space in education system. CAUSE/EXPLORATION

794. In Islam Education and training is part and parcel of each other. PRINCIPLE
795. Text books contain no content for moral development. But they lack practical aspect of moral development. EXPLORATION/CAUSE
796. Cut off from Urdu, Busy mother, Education become a trade are the major causes of moral decline. CAUSE
797. All of you are guardians (interest of something or someone) and are accountable for your flock (Shahid Bukarhi) according to this Hadith everyone has a role in moral development of one's concerned persons. PRINCIPLE
798. Govern is responsible for formulation of national policy STRATEGY
799. Curriculum development is the responsibility of the State and government PRINCIPLE
800. Teachers are also cause of moral decline. CAUSE
801. Development of such curriculum to develop a nation with certain specific morality (define goals) STRATEGY
802. No education policy for moral development EXPLORATION
803. Education institution are also responsible as a whole its environment. CAUSE
804. Monitoring of education heads is govt. is responsibility. STRATEGY
805. Govt. should set a standard and enforce it and monitor it enforcement. STRATEGY
806. Responsibility of moral decline can be fixed on Govt. School Management Teachers PRINCIPLE
807. Orders of Allah must be implemented. The decision is only for Allah (Quran 6:57) for social life, individual life PRINCIPLE
808. Model citizen of Islam is defined as "Train the individuals to develop peaceful community in which everyone teach virtues and forbid sins" PRINCIPLE

809. Concept of Akharat motivates to achieve higher standard of morality.
PRINCIPLE
810. Concept of Akharat motivates individuals to sacrifice for long lasting benefits of hereafter. PRINCIPLE
811. Reward from Allah. PRINCIPLE
812. Actions are judges on the basis of intentions. PRINCIPLE
813. Akharat purify intentions of persons PRINCIPLE
814. Punishment in Akharat prevents persons committing wrong deeds.
SRTAREGY/SACNYION POWER/PRINCIPLE
815. State should implement justice and stop doing wrong by force.
STRATEGY/PRINCIPLE
816. State should do its duty. PRINCIPLE
817. Groups / Organization should do their duty toward moral development
Individuals should do their duties PRINCIPLE/STRATEGY
818. Criminal mind set (sins) can never be eliminated from societies. Islamic vision is to make it recessive or dominant PRINCIPLE
819. Dominate Al-Din over all other codes of life. PRINCIPLE
820. Include moral development Objectives in the national curriculum STRATEGY
821. There should be a set of shared moral values. STRATEGY
822. Training divisions make active morals should be given weight age.
STRATEGY (/)
823. Teacher induction should be according to set moral criteria. In service training
STRATEGY
824. Work on development of the Tools of measure of moral development.
STRATEGY

825. Every subject, curriculum should have moral content in built in long term planning. Special course of morality are also effective in short term planning.

STRATEGY

826. Mother, father, Din, Friends Company and reading of Islam literature. FACTOR

827. Over all there is decline in morality EXPLORATION

828. Faith of Islam variable EXPLORATION

829. Cheating in exams is common, who have opportunity of cheating will avail it. In exceptional case, we see some student who do not cheat instead of opportunity of cheating EXPLORATION

830. Materialistic thinking aims of education are to earn livelihood no spiritual element is involved in aims of education CAUSE

831. Respect Variables conditions Some students respect due to Pakistan Respect for teacher as a source of knowledge is there for committed teachers EXPLORATION

832. Plagiarism, Minority work hard, Majority do not work hard and plagiarize, No habits of hard working EXPLORATION

833. Reading habits are very poor CAUSE

834. Education system. There is over burden curriculum which promote shorts cuts CAUSE/EXPLORATION

835. No encouragement for book reading; No environment for book reading. EXPLORATION

836. Cut off from Muslim heroes EXPLORATION/CAUSE

837. Dress code – unethical practices EXPLORATION

838. Trustworthiness truthful, honest values – rare EXPLORATION/VALUES

839. Decline majority EXPLORATION

840. Care is good. In social activity EXPLORATION

841. Responsibility – reasoning in poor whenever there is conflict collective interest of society or country people take care of only personal interests on the cost of collective interest. EXPLORATION/CAUSE
842. Our students are going away from Quran and Sunnah moral standards and values with few exceptions CAUSE/EXPLORATION
843. A selected population has tendency to learn Quran and Sunnah to get understanding of Din. CAUSE/FACTOR/EXPLORATION
844. Difference speech and action worst EXPLORATION/BMV
845. Riyakari is common and general trend in society EXPLORATION
846. Social environment society CAUSE
847. Media has very negative role spoiling the moral young generations Social media is also posing many negative effects on morality CAUSE
848. Education system is producing mere Dr. Engineers, professions no Islamic Dr. Islamic engineer e.g. In Russia a person is awarded degree of my skill unless he become socialist. FACTOR/CAUSE
849. One aim of Education in Pak must to produce good Muslims PRINCIPLE
850. Basic training responsibility rest with parents. Mostly parents are doing well with their children. Parent and school should collaborate with educational institutions to develop the morality of students. FACTORS
851. Our Islamic through are weak and we have not picked up the spirit of Islam. EXPLORATION/CAUSE
852. According to Islam individual is himself responsible for his moral development. But he present lame excuses of bad conditions of society. PRINCIPLE
853. So causes of decline lie inside the persons. Unless we recognize these causes of immoralities we cannot introduce remedy for this illness. PRINCIPLE

854. According to Quran this excuse is not acceptable that I was immoral because I was follower of someone and he misguided me. PRINCIPLE
855. Environment is also responsible FACTOR
856. People missed role model to follows it means reference groups FACTOR
857. Environments of universities (mostly) not supporting moral development.
EXPLORATION/.CAUSE
858. A course of Islamic Studies or ethics does not bring changes in morality.
STRATEGY
859. Implementation of rules and regulation rules are there but not implemented which is also cause of failure to train student to meet moral standards. STRATEGY
860. Moral develop is not included in aims and objectives of universities.
STRATEGY
861. Morality is not linked with evaluation system in Pakistan.
EXPLORATION/STRATEGY
862. Touheed (monotheism), Haram-e-Haram, Jannat, Motivation, Punishment of Jahanam PRINCIPLES
863. Faith (Emaan) provides theoretical foundation for moral development strategy.
PRINCIPLE
864. Sense of Accountability and God conscious control moral reasoning.
RPINCIPLE
865. Explicit and systematic strategy should be formulated and implemented in universities STRATEGY
866. Structured material is available Case – science study and Integration of morality with all subject STRATEGY

867. Curriculum objectives of morality must be included and Set the common value.
HEC can provide set of common values then monitor their inculcation
STRATEGY/PRINCIPLE
868. Training of teachers accordingly and putting Weight age moral outcomes in
evaluation otherwise it will be an informal effort. STRATEGY
869. *Allah gives me way to right. When a person ask about right path, definite Allah
show it to him and provide resources to improve morality* PRINCIPLE
870. Company of good friends, friendly Home environment and religious
atmosphere, Parents, Events, Trail (Azmaish), Understanding of Islam (Din ka Fahim,
Pilgrimage (Haj) FACTORS/CAUSE
871. Arabic language learning, Understanding of Quran and Hadith PRINCIPLE
872. Teacher does justice show parallel speech and action. FACTOR
873. Overall the society focus, practice and adopt such things which are forbidden in
Islam. EXPLORATION
874. In Universities, Colleges and Schools. Education and health should be in public
sector and never be privatized PRINCIPLE
875. Govt. is not ready to own responsibility of education of citizens.
EXPLORATION/CAUSE
876. These general trend to use immoral practices such as co-education, get to
gather, music concerts to flourish the campus of the university. EXPLORATION
877. Base of our education should be Islamic ideology. PRINCIPLE
878. Co-education promotes immoral attitudes. CAUSE
879. In our education system Allah has been set aside. PRINCIPLE/CAUSE
880. Separation of gender is basic principle of moral development e.g. The
messenger of Allah advised Aisha (RA) to veil from blind a person. PRINCIPLE

881. Faith is weak and we have deleted Islamic teaching from our mind, society and education system. EXPLORATION/CAUSE
882. In modern (outlook) universities there are much more immoral practice such friendships and even girl friends EXPLORATION
883. Co-education has serious bad effects on morality. CAUSE/PRINCIPLE
884. Home atmosphere is mostly reflected in behaviors of students. FACTOR/PRINCIPLE
885. People have developed justification for immoral practices such bribery. EXPLORATION
886. Self Confidence is developing positively in students EXPLORATION
887. they think that Cheating is their right EXPLORATION
888. Cut – copy – paste is a common practice. Educational institution train students in these skills. EXPLORATION
889. Quid-e-Azam said I have forged coins in my pocket. Later on these forged coins become rules of Pakistan. CAUSE/FACTOR
890. These forged coins dismantle the nation. They deliberately stop the Pakistani emerges as a nation. CAUSE/EXPLORATION
891. Army and Bureaucracy mostly rules but they fail to deliver. CAUSE/EXPLORATION
892. They used divide and rule policy and they stop grooming of political parties. Instead they promote prejudices of language and provincialism. CAUSE?EXPLORATION
893. No sustained education policy development. CAUSE

894. Many education systems with different curriculum and moral philosophy are working in Pakistan and this has demolished the ideology of Pakistan.
CAUSE/EXPLORATION
895. Instability in political system is also a cause of decline so society failed to be established on the fundamental principles. CAUSE/PRINCIPLE
896. State fails to provide policy and well organized education systems due to bad rulers. CAUSE
897. Each education system has its own philosophy, objective, evaluation, curriculum CAUSE/PRINCIPLE
898. No check and balance our education system by Govt. CAUSE
899. Teacher training is essential for moral development. STRATEGY
900. Teachers facing financial problems. FACTOR/CAUSE
901. Teachers have no charm in their job. That is why teacher are not devoted.
CAUSE
902. Faith in Allah, Akharat, Right way leads to Jannat, Wrong ways leads to hell
PRINCIPLE/VALUES
903. Following of last prophets PRINCIPLE
904. Allah is seeing every one every action. PRINCIPLE
905. Islam gives Prime importance to morality of individuals PRINCIPLE
906. Concept that Allah is monitoring everything keeps the person on right track of morality. PRINCIPLE
907. Role models of parents, leaders, teachers motivate to morality
FACTOR/PRINCIPLE
908. Parents some time teaching children to tell a lie. CAUSE/EXPLORATION
909. Morality of boss guides the subordinates CAUSE/FACTOR

910. Physical Punishment can serve as a check for immoral practices but govt. has banned it totally and has applied new concept Mar-Nahi –Piyar strategy.

FACTOR/CAUSE

911. Objective of curriculum must contain moral objectives STRATEGY

912. Ethics should be part of course STRATEGY

913. Formal and Explicit approach is required STRATEGY

914. Society parents, education are not providing proper guidance about morality.

EXPLORATION

915. Separate course and Embed with other skill and teacher must be trained to deliver skill + morality effectively STRATEGY

916. Separation of East Pak was caused by teachers. FACTOR/CAUSE

917. Poison that Bangali teachers injected into the students was not a separate course. But teacher of all skills integrated their thought with their routine work of all subjects.

STRATEGY

918. Example of integration of skills and morality is present in Quran in Surah Kahaf in the tale of Hazarat Zulqurnain. STRATEGY

919. Moral education: Even it may be unannounced STRATEGY

920. Make clear weight age of morality in examination otherwise students and teachers will not give it due importance (must) STRATEGY

921. Development of tool of measuring moral outcomes is possible STRATEGY/PRINCIPLE

922. Measuring of knowledge of morals is also effective in modifying behaviors. PRINCIPLE

923. Reading of moral literature enhance moral development PRINCIPLE

924. Home environment, Father's role model FACTORS

925. Give weight age to morality in class room groupings. STRATEGY
926. Strictness in truth, student organization FACTOR
927. They are not meeting standards of Islamic morality EXPLORATION (15)
928. Student sometimes exercise cheating in exams EXPLORATION (20)
929. Mostly student follow materialistic approach of life EXPLORATION (20)
930. There decrease in the respect of teachers EXPLORATION (12)
931. Peer interactions are satisfactory but still these need purifications.
EXPLORATION (10)
932. It is noted that theoretical basis of the morality of students is other than that of
Islam. EXPLORATION (17)
933. The students are cut off from heroes of Muslim history. EXPLORATION (20)
934. Students often use plagiarism in their assignment preparation. EXPLORATION
(16)
935. Mostly student are not well disciplined. EXPLORATION (14)
936. Student mostly are not hardworking and are inclined to use short cut to complete
their degree programs EXPLORATION (20)
937. Weak in reading habits EXPLORATION (18)
938. There is general lack of innovative thinking EXPLORATION (16)
939. Students are cut off from Urdu literature EXPLORATION (12)
940. Language is a barrier in the way of moral development CAUSE/FACTOR (16)
941. Students violate Islamic dress codes EXPLORATION (12)
942. The students are weak in moral value trustworthiness EXPLORATION (15)
943. They are less caring for others EXPLORATION (19)
944. Avoid responsibility EXPLORATION (12) EXPLORATION (20)
945. They are dishonest to some extent EXPLORATION (16)

946. There is lack of collective thinking. They take care of only personal interests on the cost of national interest EXPLORATION (20)
947. They are unaware of Quranic teaching about moral development. EXPLORATION (18)
948. They are aimless and chaotic. EXPLORATION (16)
949. They are not well trained in democratic values. EXPLORATION (10)
950. Respect for parents is variable EXPLORATION ()
951. Peer groups relations are satisfactory EXPLORATION (10)
952. Students are indifferent with morality EXPLORATION (15)
953. There is great difference between speech and actions EXPLORATION (20)
954. Whenever someone does some righteous deeds they show Ryakari in doing them EXPLORATION (20)
955. There is lack of spiritualism EXPLORATION (20)
956. There is lack of nationalism EXPLORATION (20)
957. Materialism is one of the causes of moral decline CAUSE (20)
958. Media, social media, video games and cartoons are source of weakening of moral reasoning. CAUSE (20)
959. Parents and society as a whole is involve in spoiling the morality. CAUSE (20)
960. Ruling class and failure of the state to provide a comprehensive system for moral development. CAUSE (20)
961. Internal environment of the universities is not supportive to moral development CAUSE (15)
962. Curriculum is so design that it does add anything to moral enhancement. CAUSE (20)

963. Privatization of education has pushed the moral aims of education to the periphery of education system. CAUSE (20)
964. Ineffective control of the state on education system. CAUSE (20)
965. Teachers are not role model of morality. CAUSE (20)
966. Weakness in The faith in Allah and Hereafter cause moral degeneration. CAUSE (20)
967. Aim of education is to achieve qualification for jobs. CAUSE (20)
968. Influential persons are not playing their part for the moral development of the students. CAUSE (16)
969. Interaction between School and community is missing. CAUSE (20)
970. There is greater emphasis on theory and practical training is ignored. CAUSE (20)
971. Rules are there but their implementation is not done. CAUSE (20)
972. Evaluation system is a failure. It is not design for measuring moral outcomes. CAUSE (20)
973. Holistic approach to moral development. PRINCIPLE (20)
974. Firm faith in Allah, Hereafter, and God consciousness are some foundations of Islamic moral development system. PRINCIPLE (20)
975. Sense to differentiate between Halal and Haram things is the required change in moral reasoning. PRINCIPLE (20)
976. Reward of Blessings of Jannah in the Hereafter is a permanent source of motivation for doing morally good actions. PRINCIPLE (20)
977. Punishments announced for guilty of sins is a power full check for immoral ways. PRINCIPLE (20)

978. Interaction between university and the community is important for moral development. PRINCIPLE (20)
979. Actions are guided by faith, repentance, accountability in the hereafter and Allah is all-knowing, are the principles of moral development. PRINCIPLE (20)
980. What is right and what is wrong will be decided by the institution of Allah and the Messenger of Allah. It is present now unchangeable form of Quran and Sunnah. PRINCIPLE (20)
981. Life and death is created by Allah to test the people. PRINCIPLE (20)
982. This world is mortal and the hereafter is immortal and everlasting. PRINCIPLE (20)
983. Everyone will be answerable individually before Allah in the Day of Judgment. PRINCIPLE (20)
984. Aim of revelation of Prophet Hood is the perfection of excellent manners. PRINCIPLE (20)
985. Ministry of education, VCs and directors are responsible for development and implementation of policy. STRATEGY (16)
986. Explicit strategy is need. STRATEGY (20)
987. Moral development content should be embedded with all subjects. STRATEGY (19)
988. Moral development should be formal part of curriculum. STRATEGY (20)
989. Teachers should be trained pre-service and in-service. STRATEGY (20)
990. Prepare teaching material according to the objective of the curriculum. STRATEGY (20)
991. Moral development outcomes should be part of evaluation system. STRATEGY (20)

992. Desired values : Ability to work in teams, Accomplished, Accountable, Ambitious, Caring, Confident, Cooperative, Courteous, Democratic, desires harmony and unity, kind, law abiding, leadership, love for learning, merciful, modest, obedient, open-minded patient, fair, faithful, family valuing, flexible, forgiving, friendly, generous, gentle, sincere, good citizenship, health conscious, helpful, honest, honorable, hopeful, humble, respect for own rights, respect for physical health, respect for self, respect for others rights, respectful, responsible, rule following, self-controlled, self-evaluating, serve the community, spiritual, studios teachable, thankful, trustworthy, punctual, purposeful, reliable, remorseful, positive encouraging attitude, observe elements of Islam, self-discipline self- disclosing, sharing steadfast supportive tolerant, truthful, unifying, virtuous, Sillah Rehmi respect and obedience of parents, compassionate, justice, industrious, integrity loyal, dignified, equitable, empathetic (fellow feeling), forbearing, high self-esteem.

VALUES

TRUSWORTHINESS

- 993. Modest , T
- 994. Fair , faithful, T
- 995. Sincere T
- 996. Honest , T/ISL
- 997. Trustworthy ,T
- 998. Reliable T
- 999. Truthful ISL/T
- 1000. Integrity loyal T

RESPONSIBILITY

- 1001. Desired values : Ability to work in teams RESPONSIBILITY
- 1002. Accountable RES
- 1003. Love for learning, RESP
- 1004. Honorable , RESP
- 1005. Respect for own rights, RESP
- 1006. Responsible, RESP
- 1007. Self-controlled, RESP
- 1008. Self- evaluating RESP
- 1009. Punctual,PESP
- 1010. Remorseful RESP
- 1011. Self-discipline self- disclosing RESP

CARE

- 1012. , Caring, C
- 1013. Cooperative, C
- 1014. Courteous, C
- 1015. Kind , C
- 1016. Forgiving , CARE
- 1017. Empathetic (fellow feeling), ISL/CARE
- 1018. Forbearing CARE/ISL
- 1019. Industrious CARE
- 1020. Unifying CARE
- 1021. Studious teachable CARE
- 1022. Hopeful, CARE
- 1023. Helpful, CARE
- 1024. Health conscious, CARE

1025. Friendly, CARE

1026. Merciful , C

CITIZENSHIP

1027. Accomplished CITIZEN

1028. Ambitious CIT

1029. Democratic,CIT

1030. Desires harmony and unity, CIT

1031. Law abiding, CIT

1032. Leadership , CIT

1033. Obedient , CIT

1034. Good citizenship, CIT

1035. Rule following CIT

RESPECT

1036. Confident,RESPECT

1037. Family valuing, RESPECT

1038. Respect for physical health,RES

1039. Respect for self, RES

1040. Respect for others rights,RES

1041. Respectful , RES

1042. Serve the community,RES

1043. Dignified RESPEC

1044. High self-esteem. RES

FAIRNESS

1045. Open-minded patient, FAIR

- 1046. Flexible, FAIR
- 1047. Thankful , FAIR
- 1048. Positive encouraging attitude, FAIR

ISLAMIC

- 1049. Generous ISL
- 1050. Gentle, ISL
- 1051. Humble, ISL
- 1052. Merciful, ISL
- 1053. Spiritual ISL
- 1054. Purposeful ISL
- 1055. Observe elements of Islam, ISL
- 1056. Sharing steadfast ISL
- 1057. Supportive tolerant ISL
- 1058. Virtuous ISL
- 1059. Sillah Rehmi ISL
- 1060. Respect and obedience of parents ISL
- 1061. Compassionate ISL
- 1062. Justice ISL
- 1063. Equitable ISL

