

**MS Research Thesis**

**ANALYSIS OF UNIVERSITY STUDENTS’  
PERCEPTIONS OF MORAL PRACTICES IN SOCIETY**



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Practices in Society**



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**DEPARTMENT OF EDUCATIONAL LEADERSHIP AND  
MANAGEMENT FACULTY OF EDUCATION  
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# **APPROVAL SHEET**

## **Analysis of University Students' perceptions of Moral Practices in Society**

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## **AUTHOR'S DECLARATION**

It is hereby declared that author of the study has completed the entire requirement for submitting this research work in partial fulfillment for the degree of MS Education. This thesis in its present form is the original work of the author except those which are acknowledged in the text. The material included in the thesis has not been submitted wholly or partially for award of any other academic certification than for which it is being presented.

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## **SUPERVISOR'S CERTIFICATE**

The thesis titled “**Analysis of University Students’ Perceptions of Moral Practices in Society**” submitted by Ms. Summiya kanwal partially fulfills the MS degree in Education. It has been completed under my guidance and supervision. I am satisfied with the quality of the student’s research work and allow her to submit this thesis for further approval as per IIUI rules and regulations.

Signature: \_\_\_\_\_

Dr. Muhammad Munir Kayani

## **DEDICATION**

This research work is dedicated to My husband, whose unwavering support and encouragement have been my strength, and to my beloved daughter, Mahrosh Imran, whose innocent smile inspires me to strive harder in life.

## **ACKNOWLEDGEMENT**

First and foremost, I dedicate this thesis to Almighty Allah, whose countless blessings and guidance have enabled me to complete this work. None of this would have been possible without His divine will and mercy. I am deeply grateful for the strength, patience, and perseverance He granted me throughout this journey.

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## **Abstract**

Moral practices of students are influenced by various authoritative figures, such as teachers, parents, extended family members, neighbors, and fellow students. These individuals play significant role in modeling behavior, socializing students, and reinforcing moral values. students learn moral practices from their authority figures so student's perceptions regarding their practices actually learning of the student. This study aimed to; identify students' perceptions regarding moral practices of their teachers; identify students' perceptions regarding moral practices of their parents; identify students' perceptions regarding moral practices of their relatives; examine students' perceptions regarding moral practices of their neighbors; identify students' perceptions regarding moral practices of their fellow students; compare the perceptions of BS first-year and final-year students regarding moral practices of their authoritative figures. It was mixed methods research with convergent parallel mixed methods design and the research was conducted within the pragmatic paradigm. The study was delimited to female students from the Faculty of Education, Department of Educational Leadership and Management at IIUI. The population consisted of female students from the 1st and 2nd semesters (first-year) and the 7th and 8th semesters (final-year) during 2024. The population of the study consisted of 250 first-year and final-year students. A total of 152 female students were selected as the sample of the study using Gay's (1996) sampling table. The sample consisted of 76 first-year students and 76 final-year students from the Faculty of Education, Department of Educational Leadership and Management at IIUI. Disproportionate stratified sampling was employed to ensure proper representation of both subgroups for comparison. For qualitative data, purposive sampling technique was used. Four focus groups were conducted two with first-year students and two with final-year students. Each group comprised 6 to 8 participants, participants were chosen based on their availability and willingness to engage in discussions. Quantitative data were collected through a self-developed questionnaire. Questionnaire consisted of 50 items and was designed to assess individuals' moral and ethical values in alignment



with the 10 key principles outlined in the Prophet Muhammad's (PBUH) last Sermon. Both instruments were validated through expert reviews. Additionally, the reliability of the closed ended instrument was checked by Cronbach's alpha value, which yielded a value of 0.871, indicating a high level of internal consistency and reliability. Quantitative data from the questionnaire were analyzed by using descriptive statistics, primarily focusing on the mean, to understand the average values in students' perceptions, additionally, t-test was employed to differentiate students' perceptions regarding moral practices influenced by different authority figures. Thematic analysis was used to analyze the qualitative data. The study concluded that teachers, parents, and fellow students exhibit strong moral practices, though there is still room for further improvement, while the moral practices of extended family members and neighbors were perceived less positively. It is recommended that schools, families, and communities work together to improve moral education by promoting fairness, respect, and responsibility through workshops, awareness programs, and community activities.

*Key words: Students, Moral Practices, Society*

# **CHAPTER 1**

## **INTRODUCTION**

Society is operationalized as teachers, parents, relatives, neighbors, and fellow students. Students observe and interpret ethical behavior within their immediate social environments. Understanding the moral perceptions of university students is crucial, as these young adults are at a critical stage of personal development and societal integration. Perceptions related others practices is actually the mindset of the student. Moral practices refer to individual behaviors, actions, and decisions based on their moral beliefs, principles, and values. These behaviors are dictated by ethical concerns and reveal an individual's perception of what is morally upright or immoral, just or unfair, and appropriate or inappropriate in a certain situation. Moral development is influenced by societal norms and interactions (Kohlberg, 1981). Moral practices encompass a wide range of actions, from everyday interactions to significant life choices, and they play a fundamental role in shaping individuals' characters, relationships, and contributions to society.

Moral practices are often learned and reinforced through socialization processes, where individuals observe and internalize the behaviors and values of others within their communities. Such as parents, teachers, and other authority figures play a crucial role in instilling moral values and modeling ethical behavior for children and young adults (Bandura, 1977). The moral practices explored in this study is contextualized within the framework of ethical teachings from the last sermon of the Holy Prophet (PBUH), which emphasizes ethics and moral development of individuals.

Prophet Muhammad's Last Sermon, delivered during his final pilgrimage to Mecca in 632 CE, is a powerful and comprehensive message that encapsulates the core ethical and moral teachings of Islam. The sermon, known as Khutbat al-Wada, addresses a wide range of social, economic, and spiritual issues, providing timeless guidance for humanity. Here are ten key points from the sermon that underline fundamental moral and ethical principles: Equality, respect and kindness, avoiding

harm, avoiding oppression, brotherhood, responsibility, justice, human dignity, fulfilling trusts and avoiding falsehood.

### **1.1 Background of the study**

Moral development is influenced by a multitude of factors, including individual beliefs, societal norms, cultural values, and interpersonal relationships. It is very important to highlight how individuals perceive and engage with moral issues, as these perceptions shape their moral reasoning, decision-making processes, and behavior. Moral practices refer to the values, principles, and standards that guide an individual's behavior and decision-making, shaping their interactions with others and the world around them (Hursthouse, 2016). These practices encompass various aspects, such as honesty, fairness, respect, responsibility, and compassion, which are essential for fostering a just and harmonious society. By cultivating moral practices, individuals develop a strong moral character, enabling them to navigate complex situations and make ethical choices that promote the greater good. The context of the study acknowledges the role of societal institutions, including family, education and fellow students in shaping individuals' moral perceptions and practices. Authority figures such as Parents, Teachers, Relatives, Neighbors, and Fellow students serve as influential agents in transmitting moral values and modeling ethical behavior, thereby exerting a profound impact on students' moral development.

The way individuals perceive and engage with moral issues plays a crucial role in their development, as these perceptions directly influence their moral reasoning, decision-making processes, and behavior (Rest, 1986). Moral practices, defined as the values, principles, and standards that guide an individual's actions and decision-making, significantly shape their interactions with others and their broader environment (Hursthouse, 2016). Such practices are essential for promoting fairness, justice, and social harmony, as they encompass qualities like honesty, respect, fairness, responsibility, and compassion (Colby & Damon, 1992). Cultivating these virtues helps individuals build strong moral character, equipping them to face challenging ethical situations and make decisions that benefit the greater good (Gibbs, 2003). Societal institutions, particularly family, education, and

peer groups, play a critical role in shaping individuals' moral perceptions and practices (Jones, 2013). Authority figures such as parents, teachers, relatives, neighbors, and fellow students act as influential agents, transmitting moral values and providing models of ethical behavior (Lapsley & Narvaez, 2006). These figures exert a profound influence on students' moral development, helping them internalize values such as empathy, accountability, and fairness (Walker, 2006). As students transition through higher education, they encounter new moral dilemmas and challenges that further refine their ethical frameworks (Berkowitz & Bier, 2005).

This study seeks to deepen the understanding of moral development in higher education, focusing on how university students' perceptions of moral practices are influenced by various societal agents. The research also aims to inform educational practices, policy development, and societal interventions aimed at promoting ethical awareness, enhancing moral reasoning skills, and cultivating a culture of integrity and social responsibility within university settings (Trolley & Simmons, 2013).

## **1.2 Problem Statement**

The need for moral development cannot be overemphasized. There is a pressing need to enhance moral practices within educational and societal frameworks. Student learn moral practices from their authority figures so student's perceptions regarding their practices actually learning of the student. If a student perceive that the others are not practicing morality it means that they have learned that the moral practices are not worth practicing this is damaging the fabric of the society and their future success, so in order to improve the moral standing of the students the research about their current moral mindset is very necessary. The lack of positive moral behavior among authoritative figures may lead students to develop poor ethical standards, which affects not only their personal development but also the overall morality of society. This research aimed to contribute to the enhancement of students' moral standards by examining their perceptions, which, in turn, shape their actions and behavior. By investigating their moral mindset, this study provided valuable insights into how to foster more ethical practices and ensure

the future development of morally responsible individuals. Furthermore, it highlighted the fundamental role of societal institutions, such as family, education, and peer groups, in influencing these perceptions.

### **1.3 Objectives of the Study**

Objectives of the study were to:

- i. Identify students' perceptions regarding moral practices of their teachers at university level
- ii. Identify students' perceptions regarding moral practices of their parents
- iii. Identify students' perceptions regarding moral practices of their relatives
- iv. Examine students' perceptions regarding moral practices of their neighbors
- v. Analyze students' perceptions regarding moral practices of their fellow students
- vi. Compare the perceptions of BS first-year and final-year students regarding moral practices in society

### **1.4 Research Questions**

The research questions of the study were:

- RQ1. How do university students perceive the moral practices demonstrated by their teachers?
- RQ2. What are the perceptions of university students regarding the moral practices exhibited by their parents?
- RQ3. How do university students perceive moral practices of their relatives?
- RQ4. What are the perceptions of university students regarding moral practices of their neighbors?
- RQ5. How do university students perceive moral practices of their fellow students?

## **1.5 Research Hypotheses**

The hypotheses of the study were tested to achieve the objectives of the study:

**H<sub>01</sub>:** There is no significant difference between the perceptions of BS first-year and final-year students regarding moral practices in society.

## **1.6 Significance of the Study**

This study holds significance in providing a deeper understanding of how students perceive and respond to the moral behavior of individuals within their social environment. As moral development is often shaped through observation, particularly of trusted figures such as parents, teachers, relatives, neighbors, and peers, examining these perceptions offers valuable insights into the formation of students' own values and ethical orientations. The findings have practical implications for families, educational institutions, and communities by emphasizing the influence of surrounding role models on student behavior. Creating environments enriched with positive moral examples may contribute to the development of respectful, empathetic, and responsible individuals.

Additionally, the study underscores the pivotal role of educators as authority figures in the moral development process. Heightened awareness of this influence may support the adoption of more intentional and reflective approaches to professional conduct within educational settings. Moreover, by recognizing the types of moral behavior perceived as impactful, the study contributes to the broader goal of preparing students for future societal roles. Students who understand ethical behavior well are more likely to show good moral values and encourage others to do the same when they become teachers, parents, or active members of their communities.

## **1.7 Delimitations of the Study**

This study was delimited to:

Female students of BS Education program from the Department of Educational Leadership and Management including 1<sup>st</sup>, 2<sup>nd</sup>, 7<sup>th</sup> and 8<sup>th</sup> semester, Faculty of Education, International Islamic University.

## **1.8 Operational Definitions**

### **1.8.1 Moral practices in society**

Society is defined as teachers, parents, relatives' neighbors, and fellow students. The moral development of students is profoundly influenced by the behaviors of these influential figures. Students' ethical perceptions, attitudes, and behaviors are directly influenced by the moral practices of these authority figures. Moral practices explored in this study will be contextualized within the framework of ethical teachings from the last sermon of the Holy prophet (PBUH), which emphasizes justice, honesty, and respect for all humans.

### **1.8.2 Teachers**

Teachers serve as role models, guiding students through their actions and interactions in the classroom. They shape students' understanding of ethics and morality within academic and professional contexts

### **1.8.3 Parents**

Parents instill moral values and principles through direct communication, discipline, and familial norms. Their guidance and support contribute significantly to students' moral development and decision-making.

### **1.8.4 Relatives**

Extended family members reinforce cultural norms and values within family networks, influencing students' attitudes towards familial obligations and interpersonal relationships.

### **1.8.5 Neighbors**

Neighbors play a significant role in molding the moral behavior of individuals by embodying community norms and expectations within their residential environment. Through positive interactions and observations, students learn about acceptable behavior, civic responsibility, and social cohesion. Neighbors serve as informal role models, demonstrating traits such as kindness, respect, and cooperation, which students may internalize and emulate.

### **1.8.6 Fellow Students**

Peers serve as primary sources of influence, shaping moral attitudes and behaviors through social interactions and group dynamics. Observing and engaging with peers expose students to diverse moral perspectives and facilitate social learning and moral reasoning development.



## 1.9 Conceptual Framework

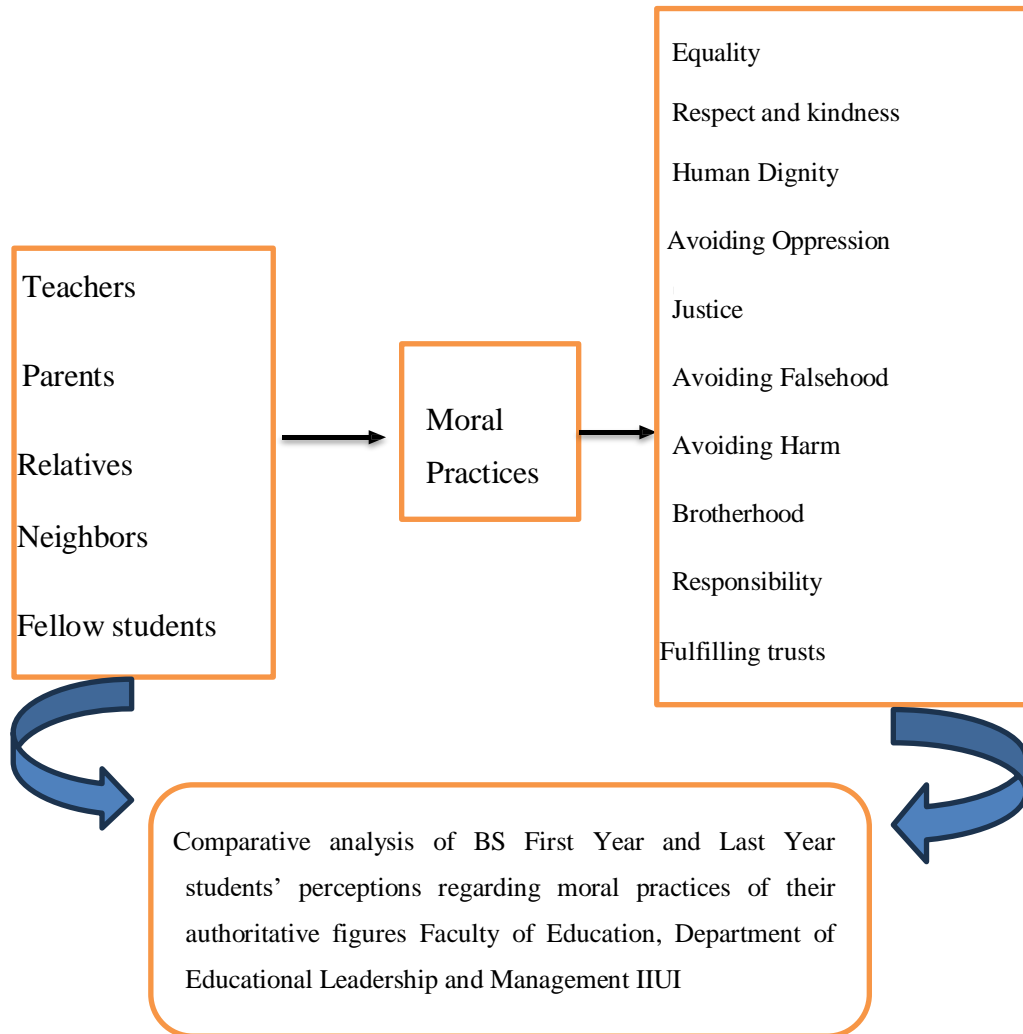


Figure 1.1 Conceptual Framework of the Study

Al-Bukhari, M. I. (1997). *Sahih Al-Bukhari* (M. M. Khan, Trans.). Darussalam. (Original work published ca. 870)

## **CHAPTER 2**

### **LITERATURE REVIEW**

The chapter provides a comprehensive overview of existing research and scholarly works relevant to the studies focusing on how students perceive moral practices of their authoritative figures. A literature review serves as a platform for synthesizing diverse perspectives and identifying central themes and central ideas in the literature. By integrating findings from various studies, this chapter aims to construct a coherent narrative that enhances the comprehension of moral practices among university students.

#### **2.1 Review of Related Literature**

According to Qaradawi (2015), the core concept that deeply influences human moral practices is a firm and unwavering belief in the hereafter. This belief serves as a critical framework for understanding and guiding moral behavior, as it provides a sense of accountability that extends beyond the temporal bounds of this world. The foundation of the Islamic moral system, as described in Surah Luqman (Quran, 31:4), highlights three fundamental characteristics of righteous individuals: belief in the day of Judgment, consistent prayer, and charitable giving. While these acts are specifically highlighted, their broader significance lies in their ability to foster an enduring moral code within individuals and societies.

In the context of university students' perceptions regarding moral practices in society, this framework of belief in the hereafter plays a pivotal role in shaping attitudes and behaviors. Students, as a critical segment of society, are often in a transitional phase where values, ethics, and societal norms are actively examined and redefined. Their moral practices are influenced by the notion of accountability and a higher moral purpose, which belief in the hereafter emphasizes. This belief encourages individuals to uphold values such as fairness, respect, kindness, and responsibility. For students, belief in the afterlife introduces a unique lens through which societal moral practices are evaluated. It emphasizes the importance of intrinsic accountability, even in scenarios where external monitoring is absent.

Students who are deeply connected this belief system are more likely to view societal moral practices through the prism of ethical integrity, justice, and a commitment to the collective good. Such a perspective helps to nurture moral behaviors such as honesty in academic and personal interactions, respect for diversity, and a proactive approach to avoiding harm and fostering human dignity.

Furthermore, belief in the hereafter provides a stabilizing factor amidst the moral dilemmas and ethical ambiguities often encountered in university life. It encourages students to align their perceptions and actions with a broader moral framework, steering away from relativistic moral views that may lead to a decline in societal ethics. This alignment contributes to a perception of moral practices in society as being anchored in principles that transcend personal gain or societal trends, focusing instead on universal virtues that contribute to the well-being of all.

According to Bandura's social learning theory, people acquire moral behavior through mechanisms such as reward, imitation, and observation. This theory emphasizes the critical role of observational learning, where individuals learn information, skills, attitudes, and beliefs by observing the actions of others, ultimately leading to the modeling and adoption of those behaviors (Bandura, 1977). In the context of university students' perceptions of moral practices in society, this framework provides valuable insights into how students form their understanding and attitudes toward morality. University students are immersed in social environments where they are constantly exposed to the behavior of peers, faculty, family, and broader societal influences. Through observation, they learn not only what is considered morally acceptable but also the consequences of adhering to or deviating from these standards. For instance, observing ethical conduct among peers, such as honesty in academic work or acts of kindness, may inspire students to adopt similar behaviors. Conversely, witnessing negative practices such as dishonesty or discrimination could either challenge their existing moral beliefs or lead to a normalization of such behaviors if these acts go unchallenged.

Bandura's theory also highlights the influence of role models in shaping moral habits. For university students, role models may include influential professors,

mentor community leaders whose actions and attitudes provide a reference for ethical behavior. The rewards or social approval associated with adopting positive moral practices, such as recognition for fairness or respect in interactions, further reinforce these behaviors. Observational learning, therefore, becomes a vital process in shaping students' perceptions of societal moral practices, as they internalize and evaluate the behaviors they encounter within their social and academic contexts. Bandura's social learning theory underscores the significance of observation and modeling in moral development. For university students, these processes are crucial in shaping their perceptions of moral practices in society, as they actively learn from and reflect on the behaviors of those around them. This perspective highlights the importance of fostering positive moral role models and environments in higher education to cultivate ethically responsible individuals.

Moral development is profoundly influenced by family dynamics, with parental instruction playing a pivotal role in shaping children's understanding of good and bad (Eisenberg et al., 2010). Families establish the initial boundaries and standards that guide moral reasoning, laying the foundation for ethical behavior. Through consistent reinforcement of rules, values, and disciplinary practices, parents help children internalize concepts of right and wrong. These family interactions serve as the primary environment where children are introduced to moral principles, such as honesty, respect, and empathy, which are critical for navigating broader social contexts. Parental modeling of ethical behavior further reinforces these lessons, as children tend to imitate and adopt the values exhibited by their caregivers.

Moreover, the distribution of resources and advantages within families significantly shapes children's perceptions of fairness, rights, and entitlements, providing essential moral lessons on justice and equity (Killen et al., 2011). Observing and participating in family decision-making processes allows children to understand the principles of fairness and justice, as they witness how resources are allocated and conflicts are resolved. For instance, experiences such as sharing toys, dividing responsibilities, or negotiating disagreements offer practical applications of

these moral concepts. These early encounters with fairness not only contribute to moral reasoning but also prepare children for navigating similar challenges in social and academic settings. In addition to family influences, friendships and peer relationships play a crucial role in moral development by offering unique cognitive challenges and social interactions that foster moral awareness and growth (Gummerum et al., 2016). Unlike familial relationships, peer interactions provide a more egalitarian context where children and adolescents are required to negotiate, collaborate, and empathize with others. These interactions encourage the development of perspective-taking and conflict resolution skills, which are essential components of moral reasoning. Peer relationships also expose individuals to diverse viewpoints and ethical dilemmas, prompting them to refine their moral judgments and develop a more nuanced understanding of societal norms and values.

The interplay between parental and peer contexts highlights the complexity of moral development, as it involves both intrapersonal and interpersonal elements. On the intrapersonal level, individual traits such as empathy, self-regulation, and moral cognition influence how children internalize and apply moral principles. On the interpersonal level, relationships with parents, siblings, and peers create opportunities for practicing and reinforcing these principles through real-world interactions. This dynamic interaction ensures that moral reasoning evolves over time, shaped by both the supportive guidance of family and the collaborative experiences of peer groups.

Moral development in children is not a linear process but rather a dynamic interplay of influences from both parental and peer contexts. Families provide the foundational framework for moral reasoning, instilling core values and lessons on fairness and justice, while friendships and peer relationships further refine these principles by fostering social interactions and perspective-taking. Together, these contexts contribute to the holistic development of moral awareness, equipping children with the skills needed to navigate ethical challenges in diverse settings.

### **2.1.1 Teachers as Exemplary Role Models**

The relationship between teachers and students plays a crucial role in shaping not only the academic success of students but also their moral development. Teachers are moral role models whose actions have a big impact on pupils' ethical beliefs and values. This is especially relevant during university years, when students are developing their moral compass and moving from adolescence to maturity. Teachers are in a unique position to shape children' moral development since they frequently exhibit power and leadership.

According to Hoferichter et al. (2021), Positive connections marked by mutual respect and trust are the main factors that influence students' views of their professors as moral role models. These connections are essential because they foster an atmosphere in which students feel secure and encouraged, allowing them to emulate the moral values set by their educators. Students are more likely to internalize similar moral standards when professors act morally since they will see these values as significant.

Teacher credibility is another key factor that effects students' moral perceptions. Credibility in this context refers to the trustworthiness and expertise that students attribute to their teachers. A credible teacher is one who exhibits fairness, accountability, and integrity in their interactions in addition to having subject-matter expertise. If students think their professors' behavior aligns with the principles they teach in the classroom, they are more likely to view them as moral role models. For example, children may view a teacher as less morally authoritative if they highlight the value of honesty but are known to break the rules or display partiality. On the other hand, kids are more likely to admire and emulate their teachers who are honest, fair, and respectful (Hoferichter et al., 2021).

### **2.1.2 Role of Teacher-Student Relationship in Moral Development**

The relationship between teachers and students plays a pivotal role in shaping students' moral development, particularly through perceptions of teachers as caring and approachable figures. Teachers who genuinely demonstrate concern for their

students' well-being are often regarded as ethical role models, significantly influencing the moral attitudes of their students. According to research published in *Frontiers in Psychology* (2021), when students perceive their teachers as approachable and emotionally supportive, they are more likely to develop stronger moral attitudes. This sense of approachability fosters a safe and open environment where students feel encouraged to discuss moral dilemmas and ethical questions. Such interactions not only strengthen the teacher-student relationship but also position the teacher as a moral guide who helps students navigate complex ethical issues.

University life is often marked by exposure to diverse perspectives, ethical dilemmas, and opportunities to critically evaluate societal norms. Teachers who actively engage with students on ethical topics and provide support during morally challenging situations contribute to shaping students' views on societal moral practices. By encouraging open discussions on morality and demonstrating ethical behavior themselves, teachers help students refine their understanding of concepts such as fairness, justice, and empathy. This dynamic not only impacts students' personal moral development but also influences how they perceive and engage with moral practices in broader societal contexts. Thus, the perception of teachers as caring and approachable extends beyond the classroom, shaping students' attitudes toward morality and reinforcing the importance of ethical leadership in fostering a morally conscious generation. Teachers who exhibit caring behaviors frequently offer emotional support, demonstrate empathy, and address the concerns of their students, fostering a positive environment that promotes trust, mutual respect, and moral development. Students' moral reasoning is strengthened as a result of these actions, which also contribute to the creation of a supportive learning environment. For example, pupils are more likely to see compassion and justice as significant moral qualities that they should practice themselves when they observe a teacher exhibiting these qualities in settling disputes. Furthermore, in this dynamic, the teacher's words and actions must be consistent. By continuously exhibiting the moral principles they teach, educators who "practice what they preach" help their students see these principles as legitimate. Students are more likely to adopt ethical

practices as part of their own moral growth when they observe their professors acting morally both within and outside of the classroom (Campbell, 2003).

### **2.1.3 Setting the Standard for Excellence**

Teachers have an impact on moral development that extends beyond the lives of individual pupils to the larger social milieu. Students are likely to carry these moral ideas into their future responsibilities as professionals, citizens, and members of the community as they absorb the ideals set by their teachers. In this way, educators help to mold society at large as well as the moral fabric of the school setting. Students frequently use their teachers' moral behaviors and attitudes as a benchmark for their own ethical decision-making; for example, students who see their teachers having polite conversations, being patient, and settling disputes amicably are more likely to imitate these actions in their own personal and professional lives. This is consistent with Kohlberg's theory of moral development, which holds that people move through stages of moral reasoning depending on their experiences and the actions they see in others (Kohlberg, 1981).

it is impossible to overstate the influence that educators have on how students view moral behavior. Teachers greatly influence students' ethical growth through their caring behaviors, credibility, and beneficial relationships. Teachers serve as moral role models who guide students through the difficulties of making moral decisions, thereby fostering both individual and society development. Together, these elements like trust, concern, approachability, and ethical consistency create the groundwork for pupils to grow up with strong moral principles that will serve them well in life.

### **2.1.4 The Critical Role of Parental Influence in Moral Developments**

Parental influence has always been regarded as a cornerstone of moral and ethical development in children and adolescents' Supportive family dynamics are crucial for forming moral beliefs and ethical behavior in addition to emotional and psychological well-being. According to Hoferichter et al. (2021), parental support has a major role in a child's psychological development and sense of self-worth,



which in turn influences their moral judgment and behavior. Pupils who experience parental support are more likely to absorb morally upright behavior and are better equipped to handle challenging social situations.

A study by Gillet-Swan (2021) highlights how resilience is fostered by parental emotional support, assisting students in overcoming social and intellectual obstacles. Moral development and resilience are closely related because resilience gives pupils the capacity to make moral choices under pressure. This ability to deal with challenges in an ethical manner rather than turning to dishonest or destructive behavior is frequently acquired in the secure, nurturing atmosphere that parents provide. Another study by Smetana et al. (2022) delves into the nuances of how parents' communication style affects moral development. This study emphasizes that open dialogue, where parents encourage their children to express their thoughts on moral and ethical dilemmas, significantly contributes to the development of moral reasoning. When parents engage their children in discussions about right and wrong, they not only pass on values but also stimulate critical thinking, enabling students to apply moral reasoning in a variety of situations.

### **2.1.5 Psychological Impact of Parental Support**

Psychological well-being is a significant intermediary between parental support and moral attitudes. Hoferichter et al. (2021) highlight that Students who perceive their parents as supportive feel more emotionally secure, leading to a greater sense of well-being. This positive perception helps reduce stress levels and promotes emotional stability, as they feel backed by their parents' care and guidance. This improved psychological state provides students with the mental clarity and emotional security needed to engage in reflective moral reasoning, as opposed to impulsive or unethical behavior in the face of stress. A student's ability to manage stress is crucial for making sound moral judgments.

Aristegui et al. (2022) found that children from supportive families are more likely to engage in prosocial behavior. This type of behavior, which includes empathy, helping others, and adhering to societal rules, is deeply rooted in the moral values instilled by parents. The study found that students who report feeling

emotionally supported by their parents are more likely to practice these prosocial behaviors in school settings and beyond. This reinforces the idea that a supportive family environment not only nurtures personal well-being but also promotes ethical interactions in broader social contexts.

Additionally, parental modeling of ethical behavior is key to a student's moral development. As Barger et al. (2022) noted, students learn from observing their parents' behavior, especially when they see parents demonstrate fairness, honesty, and empathy. These actions are not just observed but internalized, as students tend to mirror the moral principles they see enacted in their home environment. When parents consistently model ethical behavior, students are more likely to adopt these behaviors as their own, thereby strengthening their moral attitudes and fostering a sense of responsibility, trustworthiness, and justice. This process of learning through observation is critical in shaping a child's moral development and contributes to the formation of a robust ethical framework that extends beyond the home environment into other social spheres.

#### **2.1.6 The Influence of Family Environment on Moral Development**

Students' comprehension of social standards and ethical expectations is more broadly influenced by the family environment, which encompasses the attitudes and actions of every member of the household. According to recent studies, adolescents who grow up in families with a strong moral foundation where moral behavior is routinely discussed and practiced are more likely to feel morally responsible. According to Barger et al. (2022), adolescents who grow up in these kinds of settings are more likely to act morally themselves and exhibit a strong sense of duty to their community.

Moral development faces new challenges in the digital age. According to Livingstone et al. (2022), parental support now includes monitoring their children's online behavior and managing their digital interactions. Instilling a sense of responsibility and integrity in their children's online behavior is facilitated by parents who actively mentor them in navigating digital settings, especially with regard to technological ethics. As students' social surroundings expand beyond in-

person interactions and into the internet realm, where moral quandaries are common, this becomes more and more crucial. Recent studies underscore the critical role of parental support in shaping students' moral development. Parental influence, through emotional support, open communication, and ethical modeling, plays a critical role in how students develop their understanding of right and wrong. Supportive family environments contribute to both psychological well-being and moral clarity, enabling students to navigate complex moral decisions with confidence and integrity. As societal and technological contexts evolve, the role of parents in moral development remains as crucial as ever, guiding students toward ethical behavior in both their personal and digital lives. Parental behaviors, communication patterns, and moral reasoning contribute to shaping their children's sense of right and wrong. According to research by Hardy, Nelson, and Meek (2020), parental involvement in discussions about moral dilemmas positively correlates with the development of sophisticated moral reasoning in emerging adults. Parents who openly discuss ethical issues with their children foster higher levels of moral reflection and critical thinking, which continue to evolve as their children enter university.

Research shows that moral behavior is significantly impacted by the nature of the parent-child bond. Carlo et al. (2021) found that young adults who have warm and caring parents exhibit greater empathy and prosocial conduct. Many moral behaviors are based on empathy, which is frequently fostered in family settings where parents set an example of compassion and caring. Furthermore, Carlo et al. (2021) stress that even as young adults gain independence in college environments, the long-term impacts of moral instruction from parents are still noticeable. This illustrates how moral behavior is influenced by parental instruction for a long time. It is impossible to ignore the influence of parents' morals and religious beliefs. Even in increasingly secular settings, university students' moral perceptions are greatly influenced by their parents' religious beliefs and moral worldview, according to a study by Jensen and McKenzie (2020), students raised in religious households tend to adhere strongly to the moral values imparted by their parents. These values often emphasize critical principles such as integrity, accountability, and equity, which

form the foundation of their ethical framework. The influence of a religious upbringing extends beyond the home, shaping students' moral reasoning and decision-making processes in broader social contexts. For instance, students who are taught to value honesty are more likely to approach interpersonal and academic interactions with transparency and trustworthiness. Similarly, the emphasis on accountability instilled during their upbringing encourages them to take responsibility for their actions and decisions, fostering a sense of self-discipline and ethical awareness. Equity, as a core value, guides these students in treating others fairly and advocating for justice in their communities.

This enduring impact of moral teachings from childhood suggests that the principles instilled by parents continue to resonate as students navigate complex moral dilemmas in larger social environments. Whether in peer relationships, academic settings, or interactions within diverse communities, the foundational moral values from their upbringing act as a compass, guiding their behavior and fostering ethical engagement. Such findings underscore the significant role of religious and family-oriented moral teachings in preparing students to contribute positively to society, reinforcing the long-term importance of parental influence in moral development.

#### **2.1.7 Role of Relatives in Shaping Moral Values**

Moral development is deeply rooted in the interactions and relationships individuals experience within their family environment. Within these dynamics, relatives including siblings, and extended family members serve as role models and sources of moral guidance. They influence how individuals perceive right and wrong, fairness, responsibility, and empathy. Parents, as immediate caregivers, often provide the foundational moral teachings through their behavior, communication, and disciplinary approaches. Siblings contribute by offering peer-like interactions that teach conflict resolution, cooperation, and empathy. Extended family members, such as grandparents, aunts, and uncles, reinforce these lessons by sharing family values and traditions, creating a broader framework of ethical norms.

Recent studies emphasize the profound impact of these familial relationships, particularly during formative years and into young adulthood. These relationships not only shape beliefs and attitudes but also influence how individuals behave in social settings, interact with others, and navigate moral challenges. For students, relatives continue to play a role in reinforcing or challenging the moral values they carry into their academic and social lives. This underscores the importance of nurturing positive and consistent moral practices within family dynamics. Siblings also have a role in forming moral principles, frequently in ways that either support or contradict the impact of parents. Recent studies by Yeh, Barber, and Eccles (2022) have shown that siblings especially older ones are crucial in passing along moral values and conduct. The study emphasizes that, particularly in close-knit households with frequent interactions, older siblings frequently act as role models for younger siblings. Through shared experiences, resolving conflicts, and having conversations about justice and fairness, sibling relationships offer chances for moral education. By influencing one another's social conduct, siblings also participate in moral socialization. According to Jensen et al. (2021), siblings play a crucial role in the moral and social development of each other, particularly in fostering prosocial behavior. When older siblings exhibit traits such as empathy, cooperation, and kindness, they serve as influential role models for their younger siblings. Through everyday interactions such as resolving conflicts, sharing resources, or supporting one another emotionally prosocial siblings create an environment where positive behaviors are encouraged and reinforced. This influence often extends beyond direct instruction or advice. Younger siblings tend to observe and mimic the actions of their older siblings, adopting similar attitudes and behaviors in social contexts. For instance, when older siblings demonstrate fairness or compassion in dealing with peers or family members, younger siblings are more likely to internalize these values and apply them in their own lives.

The study highlights the ripple effect of such relationships, where the actions of one sibling contribute to the broader moral framework of the family. This dynamic not only strengthens the sibling bond but also helps younger siblings develop essential social skills and a stronger sense of responsibility and empathy,

shaping their moral attitudes as they grow. Grandparents, aunts, uncles, cousins, and other extended family members are crucial in passing down moral ideals, especially in societies where familial bonds last into adulthood.

According to recent research by Chen and Fuligni (2021), especially in collectivist countries, extended family members frequently play a significant role in young people's moral development. Children who have strong bonds with their extended families are more likely to uphold moral principles pertaining to familial loyalty and community service. For many young adults, grandparents in particular are crucial moral mentors. Children who have close ties to their grandparents report higher levels of moral reflection and adherence to conventional values like respect for authority and concern for others (McLoyd et al., 2021). The importance of extended families in forming enduring moral convictions and behaviors is shown by this generational transfer of values. Members of the extended family often play an important role in reinforcing religious and cultural values that contribute to a young person's moral development. For example, university students who come from families that prioritize religious or cultural beliefs are more likely to continue practicing those values, even when they are exposed to different perspectives in academic settings. According to a study by Patel and Sarin (2023), this suggests that the influence of extended family provides a stable moral foundation for students as they navigate new social environments. The formation of moral reasoning and prosocial behavior is permanently impacted by parental influence, which is achieved through open communication and moral behavior modeling. While extended family members, especially grandparents, offer extra moral counsel and uphold cultural and traditional norms, siblings play a role in moral socialization by modeling and influencing social behaviors. The moral principles and values taught by family members serve as a foundation for students as they navigate through complex moral dilemmas in different social environments. Even as they encounter diverse perspectives and situations in university life, the moral guidance instilled by their families continues to influence their decision-making, shaping how they approach ethical challenges and interact with others in various contexts.

### **2.1.8 Peer Influence on Moral Development**

Students' moral development is greatly influenced by their peers, especially when it comes to the moral conundrums they face in social situations. Students frequently have to cooperate with people in academic settings, and these interactions are crucial to the formation of their moral frameworks. Students who meet group work misalignments, such as unequal effort from team members or conflicts over leadership, are likely to face ethical issues (ERIC, 2010). Their views of justice, accountability, and responsibility all crucial components of their moral growth are shaped by these encounters. Group projects provide a special setting for students to work with moral conundrums pertaining to allocating effort, making decisions, or resolving conflicts. Students' perceptions of justice and fairness may be significantly impacted by these difficulties. Students frequently cited ethical dilemmas in group projects, with unfair task distribution being one of the main problems, according to a recent study by Vanhalst et al. (2021), students' perceptions of moral justice and accountability were influenced by their negative feelings toward peers who contributed less to group work. Students often think about justice and accountability when they find themselves in situations where they have to compensate for less committed team members. For some, this experience reinforces the importance of fairness in teamwork. However, for others, it may lead to moral disengagement, where they justify unethical behavior, such as reducing their effort, as a response to perceived unfairness (Vanhalst et al., 2021). Peer pressure, especially when it incorporates social dynamics, is another aspect of how peers affect morality. Students frequently have to make moral dilemmas in which they must decide between supporting what they believe to be right and conforming to the conduct of the group. A study by Prasetya and Setiawan (2020) found that students' moral reasoning might be influenced by peer pressure in either a positive or negative way. Students are more inclined to participate in morally righteous activities when they are surrounded by classmates who share their values. Negative peer pressure, on the other hand, can cause students to sacrifice their moral principles in order to meet group expectations. Examples of this include advocating cheating or taking shortcuts on group projects. Additionally, group work gives students the chance to

practice moral reasoning and dispute resolution, two skills that are essential for moral growth. According to Güngör et al. (2021), students who regularly engage in group projects are likely to develop better moral reasoning skills, particularly when faced with conflicts or disagreements. This experience helps them navigate ethical dilemmas and improve their decision-making abilities in social and academic settings. These disputes frequently compel students to express their moral opinions, engage in dialogue, and come up with compromises. Students have a more complex grasp of moral and ethical concerns as a result of these processes, which teach them how to balance their own values with those of others.

Students are forced to defend their choices and behaviors, for example, when conflicts emerge during group projects, which promotes a greater comprehension of moral concepts like justice, collaboration, and empathy. According to Güngör et al. (2021), students who actively engage in resolving conflicts within group settings tend to demonstrate stronger moral reasoning skills. This is because working through disagreements requires students to consider multiple viewpoints, negotiate solutions, and reflect on fairness and justice. In contrast, students who avoid confronting conflicts miss out on these opportunities for growth, which could limit their ability to navigate ethical challenges. Therefore, participating in group conflict resolution not only improves interpersonal skills but also enhances the development of ethical decision-making and moral understanding.

#### **2.1.9 Shaping Accountability and Responsibility Through Peer Influence**

Students are frequently expected to assume responsibility for particular activities when working in groups, and their peers depend on them to carry out their responsibilities. Peer accountability in group work environments tends to strengthen students' feeling of personal responsibility. The study by Battistich et al. (2022) suggests that when students are aware of the importance of their role within a group, they tend to act more responsibly and ethically. Knowing that their peers depend on them for the success of a group project or task encourages students to fulfill their obligations and contribute honorably. This awareness fosters a sense of accountability, as students recognize the impact their behavior has on others,



leading to more cooperative and conscientious actions within the group. Additionally, students' dedication to maintaining moral norms is strengthened when they collaborate with peers who set an example of ethical behavior. Students are inclined to emulate their peers' ideals of fairness, diligence, and timeliness in their own work (Battistich et al., 2022).

#### **2.1.10 Peer Influence on Ethical Leadership**

According to a study by Killen et al. (2021), peer influence plays a significant role in shaping students' perceptions of ethical leadership, especially when they assume leadership roles in group settings. Students who take on leadership responsibilities often experience a heightened sense of moral obligation, as they are not only accountable for their own behavior but also for the conduct of their peers. This leadership experience serves as a powerful influence on students' moral development, compelling them to address complex ethical dilemmas, such as balancing the needs of the group with individual fairness. Ethical leadership, as developed in these group settings, teaches students how to uphold moral standards while managing group dynamics, which is a valuable skill both in academic settings and in future professional environments (Killen et al., 2021).

Moral development is greatly influenced by their peers, especially when it comes to the moral dilemmas they encounter when working in groups. These encounters, whether through resolving disputes, handling unequal work distribution, or caving in to peer pressure, mold students' conceptions of justice, accountability, and responsibility. Current research shows that working with peers in group settings not only helps students develop their own moral thinking but also promotes the growth of ethical leadership skills. This highlights the importance of understanding how peer interactions influence students' moral development. To encourage good behavior in schools, teachers and policymakers need to fully understand the role peers play in shaping students' moral values.

## **2.2 Theoretical Review**

The Prophet Muhammad's Last Sermon provides a profound and comprehensive framework for understanding moral and ethical principles, offering

timeless guidance that remains highly relevant for university students as they navigate the complexities of academic and personal challenges. Delivered during his Farewell Pilgrimage in 632 CE, the sermon encapsulates the core values that govern moral behavior and social harmony, making it an invaluable resource for understanding university students' perceptions of moral practices in society. The principles articulated in this sermon—human dignity, justice, equality, compassion, and accountability—serve as a foundation for understanding and fostering moral practices in diverse social contexts. These values are not just historically significant but also serve as a guide for contemporary ethical conduct, particularly in academic environments where students are exposed to diverse worldviews and societal issues.

One of the most significant themes of the Last Sermon is the emphasis on human dignity and justice. The Prophet Muhammad underscored the sanctity of human life, property, and honor, affirming the intrinsic worth of every individual, regardless of race, ethnicity, or social status (Al-Bukhari, n.d.). This idea aligns with the Quranic verse, “We have certainly honored the children of Adam” (Quran 17:70), which highlights the inherent value and dignity of all human beings. For university students, this teaching resonates in their interactions with peers from various backgrounds, promoting respect for individual rights and encouraging justice as an essential aspect of moral behavior. The concept of justice, described as sacred and essential, is further emphasized in the Quranic command to uphold fairness even in the face of personal biases or family ties (Quran 4:135). Scholars have noted that these teachings align with modern notions of restorative justice, which advocate for fairness, accountability, and the restoration of harmony within communities (Abu-Nimer, 2003). By internalizing these values, students can contribute to a more just and inclusive society, both within and beyond the academic environment.

The sermon's emphasis on equality and brotherhood offers a compelling framework for addressing discrimination and promoting inclusivity. The Prophet Muhammad's statement, “All mankind is from Adam and Eve,” rejects any notions of racial or ethnic superiority and advocates for the inherent equality of all people

(Al- Bukhari, n.d.). This idea directly challenges discrimination, as it asserts that no one group of people is superior to another. This teaching mirrors the principles enshrined in the Universal Declaration of Human Rights, which emphasizes equality as a fundamental right of all individuals (United Nations, 1948). For university students, this principle serves as a powerful call to promote inclusivity and respect in diverse academic settings, encouraging open dialogue and understanding among individuals from various cultural, religious, and ethnic backgrounds. Additionally, equality is reinforced in Quranic teachings such as Quran 49:13, which stresses the value of mutual respect and diversity. These teachings challenge students to critically evaluate the dynamics of their social environments and adopt moral practices that celebrate inclusivity, equity, and mutual respect.

Respect and kindness, integral to Islamic ethics, are also emphasized throughout the Last Sermon. The Prophet Muhammad's advice, "Hurt no one so that no one may hurt you" (Khan, 1997), embodies the Quranic command to act with compassion and kindness toward others (Quran 17:23). These values, which foster interpersonal harmony, encourage individuals to treat others with dignity and empathy. In the context of university life, these teachings provide a moral compass for managing relationships, resolving conflicts, and fostering positive communication among peers. The principle of kindness also aligns with contemporary theories of emotional intelligence, which emphasize the importance of empathy, self-regulation, and social skills in building harmonious relationships (Goleman, 1995). For university students, applying these values can lead to more constructive interactions, reducing the likelihood of conflicts and promoting a culture of mutual respect and understanding.

The theme of accountability is a crucial element in the Last Sermon, where the Prophet Muhammad reminded individuals of their ultimate responsibility before God (Khan, 1997). This principle underscores the importance of ethical decision-making and moral accountability, which are essential for personal development, leadership, and the creation of ethical communities. University students, who are often faced with a range of ethical dilemmas both in their academic work and social

interactions, can draw on this teaching to navigate their responsibilities with integrity and to make morally sound decisions. The emphasis on fulfilling trusts is another key component of ethical behavior in the sermon which highlights the importance of honoring commitments and upholding integrity. These values are not only important in personal and academic life but are also crucial for professional ethics, leadership, and governance (Rahman, 1982). For university students, this teaching encourages a strong sense of responsibility, both in fulfilling their duties as students and in contributing positively to society as future leaders.

Last Sermon also addresses the critical issue of socioeconomic justice, warning against oppression (zulm) and societal inequalities. The Prophet Muhammad's admonition, "Take heed not to revert after me to the ways of those misguided ones who lived before you" (Al-Bukhari, n.d.), serves as a reminder of the dangers of moral regression and injustice. The Quran similarly condemns oppression, emphasizing that God does not love those who engage in unjust practices (Quran 42:40). These teachings highlight the importance of fair resource distribution, social equity, and accountability in addressing issues such as economic disparity and social injustice (Kamali, 2002). For university students, these teachings encourage them to advocate for fairness and social responsibility, both in their personal conduct and in their contributions to broader societal issues. By understanding and internalizing these ethical principles, students can become active agents of social change, working to address inequalities in their communities. The sermon integrates additional universal ethical principles such as

truthfulness, avoiding harm, and fostering unity among individuals. The Prophet Muhammad's call for honesty, as seen in the statement, "Do not conceal the truth while you know it" (Khan, 1997; Quran 2:42), highlights the importance of transparency, trustworthiness, and integrity in both personal and societal interactions (Nasr, 2002). This principle of truthfulness, when applied in academic settings, can help build a culture of trust, ensuring academic integrity and promoting transparency in student- teacher relationships. Additionally, the principle of "Do no harm," central to Islamic ethics, emphasizes the protection of life and well-being.

This value resonates with contemporary public health policies and humanitarian efforts aimed at minimizing harm and ensuring the safety of individuals in society (El-Kassar & Haque, 2019). For university students, embracing these teachings can lead to greater awareness of the ethical implications of their actions, encouraging them to adopt practices that promote the welfare of all individuals.

Teachings of the Last Sermon provide students with a comprehensive moral framework that is both timeless and applicable to modern challenges. Its emphasis on human dignity, equality, justice, compassion, and accountability offers students a valuable lens through which they can assess their own perceptions of moral practices in society. By integrating these principles into their academic and social lives, students can navigate contemporary moral dilemmas and contribute to fostering ethical environments on campus. Furthermore, these teachings encourage students to critically reflect on societal norms and to work towards creating a more just, inclusive, and harmonious society.

Last Sermon of Prophet Muhammad offers a robust theoretical foundation for understanding and analyzing university students' perceptions of moral practices in society. Integrating these principles into educational curricula and research can enhance students' moral awareness, promote ethical leadership, and address contemporary social challenges. By aligning these teachings with modern contexts, researchers can explore how university students perceive and practice morality, using the enduring wisdom of the Prophet's message to inspire positive societal change.

### **2.3 Empirical Review**

Popovska and Popovski (2021) discuss the crucial role that teachers play in developing students' moral and ethical values, offering key insights into how educators can influence moral development. Their research stresses that teacher education programs must prioritize moral and ethical education, preparing teachers to address complex moral issues that students may face. Teachers themselves serve as role models, and their personal values, beliefs, and attitudes significantly affect their teaching methods and students' outcomes. The study emphasizes that teachers'

behaviors and ethical conduct in the classroom influence students' development of moral values, urging educators to model ethical behavior and foster moral learning. According to Popovska and Popovski (2021), teachers are vital in shaping students' moral compasses by modeling right and wrong, which ultimately influences how students view ethical issues in society.

Building on this, Lovat, Dally, and Clement (2011) argue that universities must not only focus on academic success but also ensure that moral education is integrated into the curriculum. They believe that higher education should foster students' ability to make ethical decisions and encourage moral reasoning. Their study suggests that universities need to create environments where ethical discussions are encouraged, allowing students to critically engage with complex moral dilemmas. The researchers propose that moral education should combine both ethical theory and real-world applications, which would help students navigate ethical issues in their academic, professional, and personal lives.

In addition, Thoma and Bebeau (2017) examine how university environments shape students' ability to make moral decisions. They found that students exposed to moral education in the university setting tend to develop better moral judgment skills. However, they also emphasize that the effectiveness of moral development programs depends on how well these programs are integrated into the curriculum. Thoma and Bebeau (2017) argue that for moral development to be successful, universities need to make it an ongoing process, where students are encouraged to reflect on their actions, engage in ethical discussions, and critically analyze their values. Denson (2017) focuses on the relationship between students' moral attitudes and their ability to engage in ethical decision-making. The study shows that students who are exposed to ethical education and are given the opportunity to discuss moral issues tend to develop stronger ethical reasoning. Denson (2017) concludes that when students reflect on their values and engage in discussions about moral issues, they are better prepared to make ethical decisions. This suggests that universities should provide students with opportunities to explore

ethical questions and reflect on their own beliefs and actions, as this contributes to their overall moral development.

Similarly, Ozturk (2016) explores the impact of student-teacher relationships on students' moral development. Ozturk's study reveals that students' moral values are deeply influenced by their teachers' behavior, particularly in how teachers model ethical decision-making. Teachers who demonstrate high ethical standards and engage students in discussions about moral issues have a lasting impact on how students understand and practice ethics. Ozturk (2016) emphasizes that teachers play a critical role in shaping students' moral values, both through their actions in the classroom and the ethical principles they promote.

Another relevant study by Griffiths and Armstrong (2020) examines how exposure to different cultural perspectives affects students' moral development. Their research found that university students from diverse cultural backgrounds often develop a more inclusive understanding of morality. By interacting with peers from various cultural contexts, students are encouraged to reflect on their own moral beliefs and consider different perspectives. Griffiths and Armstrong (2020) argue that universities should foster a diverse and inclusive environment that promotes intercultural dialogue, as this can enhance students' moral reasoning and help them better understand moral issues in a globalized world.

In conclusion, Popovska and Popovski (2021) highlight the importance of teachers in guiding students' moral development. Their study emphasizes that teacher education programs should prioritize the development of teachers' moral values, as these will directly affect their students. In addition to this, other studies (Lovat et al., 2011; Thoma & Bebeau, 2017; Denson, 2017; Ozturk, 2016; Griffiths & Armstrong, 2020) reinforce the idea that universities must integrate moral education into their curricula. Teachers and universities play a central role in shaping students' moral perceptions by providing opportunities for ethical reflection, encouraging moral reasoning, and fostering an inclusive and diverse environment that promotes understanding and respect for others.

## **2.4 Critical summary of Literature Review**

This literature review examines how university students perceive moral practices, influenced by authoritative figures like teachers, parents, relatives, neighbors, and fellow students. The review synthesizes diverse perspectives. According to Qaradawi (2015) the basic concept that deeply affects human moral practices is faith with certainty in the hereafter. The Quran emphasizes the foundations of Islamic moral systems, including Salat, Zakat, and belief in the Hereafter, which develop an enduring system of thought and morality. Individuals acquire moral practices through a combination of influences, including teachers, parents, relatives, neighbors, and fellow students. Bandura's social learning theory suggests that individuals learn moral behavior through observation, imitation, and reinforcement. Studies have shown that university students' moral perceptions are influenced by their social environment, including teachers, parents, and authoritative figures. Students learn moral practices by observing others and imitating their behaviors.

Studies have also highlighted the importance of considering both parental and peer influences on moral development, as they can have a profound impact on children's moral reasoning. The Prophet Muhammad's Last Sermon is a comprehensive conceptual framework that offers timeless wisdom and ethical guidance that can be particularly beneficial for university students navigating their academic and personal lives. The sermon emphasizes the sanctity of human life and dignity, equality, justice, compassion, and rights preservation, providing valuable insights into contemporary moral dilemmas and societal challenges. While teachers are often seen as moral agents within the classroom, guiding students not only academically but also morally and ethically, there may indeed be gaps in their preparation and clarity regarding value identification. The development of moral and ethical values in students is a critical aspect of education, and teachers can influence students' moral development. Studies investigated the teachers' role in developing students' moral and ethical values, providing valuable insights into this complex and multifaceted topic and also emphasizes the need for teacher



education programs to prioritize moral and ethical development, equipping teachers with the necessary skills and knowledge to address complex moral issues. Teachers' own moral and ethical values, beliefs, and attitudes influence their teaching practices and student outcomes. The study highlights the need for educators to prioritize moral education and model moral and ethical behavior, emphasizing the significance of teachers' influence on students' development.

In conclusion, this literature review provides a comprehensive overview of the influences on university students' moral practices, emphasizing the significance of belief in the hereafter because this belief makes oneself accountable for his deeds, social learning, parental and peer contexts, and teachers' roles in shaping moral development. The review highlights the complex and multifaceted nature of moral development; it also underscores the importance of teachers' influence on students' moral development and the need for prioritizing moral education.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

This chapter provides an in-depth explanation of the research methodology, describing the approach and techniques used to explore the study's objectives. This included the selection of a research design to analyze the university students' perceptions of moral practices in society. The methodology also addressed population and sample selection, instrument adaptation, validation procedures, data collection methods, and planned data analysis techniques. Additionally, considerations for ethical conduct throughout the research process are highlighted.

#### **3.1 Research Design/Research Paradigm**

This research is grounded in the pragmatic paradigm, which focuses on practical solutions to real-world problems and allows for flexibility in employing both quantitative and qualitative methods. Research design provides a defined direction for quantitative, qualitative, and mixed-methods research. It also refers to the process of combining different components of research in a logical way to address the research problem (Creswell, 2014). This study follows a mixed-methods approach as it incorporates both quantitative and qualitative research methods. Mixed-methods research design integrates both approaches within a pragmatic worldview. Among the various research designs, this study falls under the convergent parallel mixed-methods design.

#### **3.2 Population of the Study**

The people who have similar characteristics, attributes, and qualities have been used to gather the information required for research called population in research. The population of this study consists of female students enrolled in the BS Education program 2024, in the Department of Educational Leadership and Management, Faculty of Education at International Islamic University Islamabad (IIUI). The study specifically targets first-year (1st and 2nd semester) and last-year (7th and 8th semester) students. This focus on first-year and final-year students is

intended to capture a broad spectrum of perceptions related to moral practices and experiences over the course of their education.

**Table No 3.1**

*Detail Description of Population*

| Group      | Semester                 | Total number of students |
|------------|--------------------------|--------------------------|
| First year | 1 <sup>st</sup> semester | 102                      |
|            | 2 <sup>nd</sup> semester | 58                       |
| Last year  | 7 <sup>th</sup> semester | 41                       |
|            | 8 <sup>th</sup> semester | 49                       |
| Total      |                          | 250                      |

### **3.3 Sample of the Study**

Gay (2003) has stated that sampling is the process of selection of individuals for a study which represent its larger group of its origin. A total of 152 students were considered sample to collect data. The main theme of the sampling is to provide information about the larger group. Disproportionate stratified sampling techniques is used to ensure representation from both first-year and last-year students. The population is divided into two strata based on academic level: first-year and last-year students.

Disproportionate stratified sampling was used because the actual population sizes of the two groups were unequal (160 first-year and 90 final-year students). If a proportionate method had been applied, the final-year students would have been underrepresented in the sample. Since one of the study's objectives was to compare perceptions between first-year and final-year students, it was essential to ensure equal representation from both groups to allow for a balanced and statistically meaningful comparison. According to Gay, the recommended sample size for a population of around 250 students is 152. This sample size is sufficient to achieve the required precision for statistical analysis while maintaining the representativeness of the sample. The sample is distributed across both strata (76

first-year and 76 last-year students), with the exact number of participants. Purposive sampling was used for qualitative data collection to select participants with specific characteristics or experiences.

### **3.4 Instrument**

Data were collected through a self-developed questionnaire and focus group interviews. Both instruments were validated through expert reviews and grammatical mistakes were corrected based on expert opinions. Additionally, the reliability of the closed ended instrument was checked by Cronbach's alpha value, which yielded a value of 0.871, indicating a high level of internal consistency and reliability. The questionnaire consisted of 50 items and was designed to assess individuals' moral and ethical values in alignment with the 10 key principles outlined in the Prophet Muhammad's (PBUH) last Sermon: equality, respect and kindness, human dignity, avoiding oppression, justice, avoiding falsehood, avoiding harm, brotherhood responsibility, and fulfilling trusts. Participants expressed their opinions using a "5- point Likert scale" ranging from "strongly disagree" to "strongly agree." The perceptions of students regarding moral practices in society were rated as follows

**5 = Strongly Agree 4 = Agree 3 = Neutral 2 = Disagree 1 = Strongly Disagree**

Focus group interviews were conducted to explore students' perceptions and experiences of moral practices in depth. The interviews were based on the same indicators as those used for collecting quantitative data, derived from the Prophet's Last Sermon. Four focus groups were conducted two with first-year students and two with final-year students. Each group comprised 6 to 8 participants, participants were chosen based on their availability and willingness to engage in discussions.

### **3.5 Procedures (Validity, Pilot testing, Reliability)**

#### **3.5.1 Validity**

The degree to which a study accurately reflects or evaluates the specific concept that the researcher is attempting to test (Twycross et al., 2015). To ensure validity, expert opinions were sought to refine and enhance the instruments. The validity of

the self- developed questionnaire was ensured through expert reviews. Experts in the fields of education, examined the items to confirm their relevance, clarity, and alignment with the study's objectives. The content validity was assessed by evaluating whether the items covered the 10 key principles outlined in the Prophet Muhammad's (PBUH) last Sermon, ensuring that the questionnaire accurately reflected the intended construct of moral and ethical values.

### **3.5.2 Pilot testing**

The effectiveness of the instrument was measured through pilot testing, which was conducted to identify and address any weaknesses in the instrument and research design (Eysenck, 1948). A pilot study on the instrument was conducted with a subset of the population to test the clarity and effectiveness of the questions, allowing for adjustments before the main data collection. 30 students were selected to collect data. Participants were selected from both first-year and final-year groups to reflect the diversity of the full study population. During the pilot testing, students were asked to complete the questionnaire and provide feedback on the clarity, wording, and relevance of each item. Additionally, experts in the field of education reviewed the instrument to assess content validity. Based on the feedback received, grammatical errors were corrected.

### **3.5.3 Reliability**

Reliability refers to the degree to which a test's consistency measures whatever it measures (Gay, 1996). To assess the reliability of the instrument used in this study, Cronbach's alpha was calculated for each construct and for the overall scale. The Cronbach's alpha coefficient is a measure of internal consistency, with values ranging from 0 to 1, where higher values indicate stronger consistency. The overall Cronbach's alpha value for the instrument was found to be 0.871, indicating an excellent level of internal consistency across all items in the questionnaire. This suggests that the instrument reliably measured the intended constructs as a whole. In addition, each individual construct was evaluated separately to assess the reliability of each component. The Cronbach's alpha values for the individual indicators are as follows:

**Table 3.2***Indicator-Wise Reliability Analysis*

| <b>Indicator</b>     | <b>Cronbach's Alpha</b> |
|----------------------|-------------------------|
| Equality             | 0.726                   |
| Respect and Kindness | 0.727                   |
| Human Dignity        | 0.702                   |
| Avoiding Oppression  | 0.665                   |
| Justice              | 0.779                   |
| Avoiding Harm        | 0.713                   |
| Brotherhood          | 0.734                   |
| Responsibility       | 0.606                   |
| Avoiding Falsehood   | 0.634                   |
| Fulfilling Trusts    | 0.738                   |

**3.6 Data collection**

For the collection of quantitative data, the researcher conducted a survey using a self-developed close-ended questionnaire. The items on the questionnaire were designed to assess individuals moral and ethical values, with each item utilizing a five- point Likert scale. The Likert scale offered the following response options: 5 = Strongly Agree, 4= Agree, 3 = Neutral, 2 = Disagree, and 1 = Strongly Disagree. The researcher personally visited the International Islamic University Islamabad (IIUI) to administer the questionnaire. Upon arrival, necessary instructions were provided to the students on how to fill out the questionnaire. The data were collected from first-year (1st and 2nd semesters) and final-year (7th and 8th semesters) female

students enrolled in the BS Education program. For the collection of qualitative data, focus group interviews were conducted. Four focus groups were conducted two with first-year students and two with final-year students. Each group comprised 6 to 8 participants, participants were chosen based on their availability and willingness to engage in discussions. The qualitative data aimed to provide a richer understanding of the moral experiences of students, complementing the quantitative findings.

The study employed convergent parallel design, where both the quantitative and qualitative data were collected simultaneously but analyzed separately. This design allowed for an integrated analysis to provide a comprehensive understanding of the research topic.

### **3.7 Data Analysis**

The research study was consisted of mixed methods research. Therefore, both qualitative and quantitative analysis of data was carried out through proper procedures. The quantitative data obtained from the questionnaire were analyzed using descriptive statistics, with a primary focus on calculating the mean to understand the average values in students' perceptions regarding moral practices of the authoritative figures. In addition to descriptive statistics, t-test was employed to compare and differentiate students' perceptions based on their year of study (1st year and final year). The t-test was used to assess whether there were statistically significant differences in students' perceptions regarding moral practices as influenced by various authority figures, such as teachers, parents, relatives, neighbors and fellow students.

The qualitative data collected through focus group interviews were analyzed using thematic analysis. The researcher carefully examined the responses to identify themes related to students' moral perceptions and experiences. This approach allowed for an in-depth exploration of how students articulated their views on moral values and practices, and it provided valuable insights into their personal experiences.

### **3.8 Ethical consideration**

Ethical considerations were kept in view during data collection. Personal information was not asked from the participants and it was ensured that all collected data was remain confidential. Additionally, the purpose of the research was clearly explained to all participants.



## CHAPTER 4

### DATA ANALYSIS AND ITS INTERPRETATION

This research was conducted to examine university students' perceptions of moral practices in society and to explore how these perceptions vary regarding different authority figures such as teachers, parents, relatives, neighbors, and fellow students. The study also aimed to integrate the findings to provide a comprehensive understanding of moral values among students. Mixed-methods research design was employed, and the following tools were utilized for data collection:

- A close-ended questionnaire for quantitative data collection.
- Focus group interviews to explore students' perceptions qualitatively.

Data from the selected sample were collected using these tools and analyzed using both descriptive statistics and thematic analysis. The quantitative data were presented in the form of tables, highlighting trends, averages, and differences in perceptions across the sample groups. All tables, and thematic discussions are presented in this section, providing an integrated interpretation of the findings.

#### 4.1 Descriptive technique used for data analysis

**Table 4.1.1**

*Students' perceptions regarding teachers treating everyone equally*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 49        | 74       | 10       | 16       | 3         | 152          | 3.98        |
|                    |          | Percentage        | 32        | 48       | 6        | 10       | 2         | 100          |             |

Table 4.1 shows that 80% students either agreed or strongly agreed that their teachers treat everyone equally, with only 12% expressing disagreement. A small portion 6% remained neutral. The mean score of 3.98 indicates an overall positive perception of teachers' fairness and equality. This reflects that the majority of

students recognize their teachers' efforts in treating individuals equally, with only a minor group having differing opinions.

**Table 4.1.2**

*Students' perceptions regarding their parents treating everyone equally*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 68        | 50       | 8        | 19       | 7         | 152          | 4.01        |
|                    |          | Percentage        | 44        | 33       | 5        | 13       | 5         | 100          |             |

The data indicates that a majority of students 77% agreed or strongly agreed that their parents treat everyone equally, while 18% disagreed or strongly disagreed. A small portion 5% remained neutral. The mean score of 4.01 reflects a generally positive perception of parents' fairness and equality.

**Table 4.1.3**

*Students' perceptions regarding their relatives Treating everyone equitably*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 13        | 37       | 34       | 51       | 17        | 152          | 2.40        |
|                    |          | Percentage        | 8.6       | 24.3     | 22       | 33       | 11        | 100          |             |

Table 4.3 shows students' responses to whether their relatives treat all individuals equitably without discrimination. Only 8.6% strongly agreed and 24.3% agreed, while 33% disagreed and 11.2% strongly disagreed. A notable 22% remained neutral. The mean score of 2.40 indicates that most respondents leaned towards disagreement, suggesting that equitable treatment by relatives was perceived as lacking.

**Table 4.1.4**

*Students' perceptions regarding their neighbors treating everyone equally*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|

|          |     |            |      |      |      |    |      |     |      |
|----------|-----|------------|------|------|------|----|------|-----|------|
| Students | 152 | Frequency  | 27   | 33   | 33   | 35 | 24   | 152 | 2.92 |
|          |     | Percentage | 17.8 | 21.7 | 21.7 | 23 | 15.8 | 100 |      |

Table 4.4 shows that 17.8% of students strongly agree and 21.7% agree that their neighbors treat everyone equally. However, 23.0% disagree and 15.8% strongly disagree with this statement, while 21.7% remain neutral. The mean score of 2.92 indicates a moderate level of agreement among students, with mixed perceptions about the fairness of their neighbors.

**Table 4.1.5**

*Students' perceptions about their fellow students treating everyone equally*

| Respondents | N   | Statistics | SA | A    | N   | D    | SD  | Total | Mean |
|-------------|-----|------------|----|------|-----|------|-----|-------|------|
| Students    | 152 | Frequency  | 55 | 59   | 15  | 22   | 1   | 152   | 3.95 |
|             |     | Percentage | 36 | 38.8 | 9.9 | 14.5 | 0.7 | 100   |      |

The table indicates that the majority of students (75%) agreed or strongly agreed that their fellow students treat everyone equally, with 36% strongly agreeing and 38.8% agreeing. A smaller percentage (9.9%) remained neutral, while 14.5% disagreed and only 0.7% strongly disagreed. The mean score of 3.95 suggests a generally positive perception of equitable treatment among students.

**Table 4.1.6**

*Students' perceptions regarding their teachers treating everyone with respect and kindness*

| Respondents | N   | Statistics | SA   | A    | N   | D    | SD  | Total | Mean |
|-------------|-----|------------|------|------|-----|------|-----|-------|------|
| Students    | 152 | Frequency  | 49   | 70   | 10  | 16   | 7   | 152   | 3.91 |
|             |     | Percentage | 32.2 | 46.1 | 6.6 | 10.5 | 4.6 | 100   |      |

Table 4.6 shows the distribution of responses regarding whether teachers treat everyone with respect and kindness. A majority of students, 46.1%, agree with the

statement, while 32.2% strongly agree. A smaller percentage, 6.6%, remain neutral, and only 10.5% disagree, with 4.6% strongly disagreeing. The mean score is 3.91, indicating a generally positive perception among students.

**Table 4.1.7**

*Students' perceptions regarding their parents treating everyone with respect and kindness*

| Respondents | N   | Statistics | SA   | A    | N   | D   | SD  | Total | Mean |
|-------------|-----|------------|------|------|-----|-----|-----|-------|------|
| Students    | 152 | Frequency  | 70   | 48   | 15  | 9   | 10  | 152   | 4.01 |
|             |     | Percentage | 46.1 | 31.6 | 9.9 | 5.9 | 6.6 | 100   |      |

Table 4.7 shows that 46.1% of the students strongly agree, while 31.6% agree that their parents treat everyone with respect and kindness. A smaller percentage, 9.9%, are neutral, 5.9% disagree, and 6.6% strongly disagree. The mean score of 4.01 suggests that overall, students perceive their parents as treating others with respect and kindness.

**Table 4.1.8**

*Students' perceptions regarding their relatives being kind to others*

| Respondents | N   | Statistics | SA  | A    | N    | D    | SD   | Total | Mean |
|-------------|-----|------------|-----|------|------|------|------|-------|------|
| Students    | 152 | Frequency  | 13  | 37   | 34   | 51   | 17   | 152   | 2.86 |
|             |     | Percentage | 8.6 | 24.3 | 22.4 | 33.6 | 11.2 | 100   |      |

The data shows that only 8.6% of students "strongly agree" and 24.3% "agree" that their relatives are always kind to them, making a total of 32.9% with positive perceptions. Meanwhile, 33.6% "disagree" and 11.2% "strongly disagree". A notable 22.4% remain neutral. The mean score of 2.86 indicates a moderately low perception of kindness from relatives among students.

**Table 4.1.9**

*Students' perceptions regarding their neighbors treating others with kindness and respect*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 26        | 52       | 26       | 33       | 15        | 152          | 3.27        |
|                    |          | Percentage        | 17.1      | 34.2     | 17.1     | 21.7     | 9.9       | 100          |             |

Table 4.1.9 reveals that 51.3% of students agree that their neighbors always treat them with kindness and respect, with 17.1% strongly agreeing and 34.2% agreeing. However, 31.6% of respondents expressed disagreement, including 21.7% who disagreed and 9.9% who strongly disagreed. Meanwhile, 17.1% remained neutral on the statement. The mean score of 3.27 indicates a moderately positive perception of neighbors' kindness and respect.

**Table 4.1.10**

*Students' perceptions regarding their fellow students treating others with respect and kindness*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 62        | 52       | 14       | 14       | 10        | 152          | 3.94        |
|                    |          | Percentage        | 40.8      | 34.2     | 9.2      | 9.2      | 6.6       | 100          |             |

Table 4.10 shows that a majority of students (40.8%) strongly agree and 34.2% agree that their fellow students treat others with respect and kindness. A smaller percentage (9.2%) remain neutral, while 9.2% disagree and 6.6% strongly disagree. The mean score of 3.94 indicates a generally positive attitude among students toward treating others with respect and kindness.

**Table 4.1.11**

*Students' perceptions about their teacher having a deep respect for individual dignity*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 46        | 75       | 7        | 20       | 4         | 152          | 3.91        |
|                    |          | Percentage        | 30.3      | 49.3     | 4.6      | 13.2     | 26        | 100          |             |

Data reveals that most students (79.6%) believe their teachers respect the dignity of every student, with 49.3% agreeing and 30.3% strongly agreeing. A smaller group is neutral (4.6%), while 15.8% express disagreement or strong disagreement. The mean score of 3.91 indicates a generally positive perception of teachers' respect for student dignity.

**Table 4.1.12**

*Students' perceptions regarding their parents always showing respect for the dignity of every individual*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 58        | 57       | 15       | 20       | 2         | 152          | 3.98        |
|                    |          | Percentage        | 38.2      | 37.5     | 9.9      | 13.2     | 1.3       | 100          |             |

The table reflects students' perceptions of their parents' respect for others' dignity. A majority of respondents either strongly agreed (38.2%) or agreed (37.5%) that their parents consistently show respect for the dignity of others. A smaller proportion remained neutral (9.9%) or disagreed (13.2%), while only 1.3% strongly disagreed. The mean score of 3.98 indicates a generally positive perception of parents' respect for others' dignity.

**Table 4.1.13**

*Students' perceptions regarding their relatives treating everyone with respect and nobility*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 19        | 38       | 26       | 52       | 17        | 152          | 2.64        |
|                    |          | Percentage        | 12.5      | 25.0     | 17.1     | 34.2     | 11.2      | 100          |             |

Table shows that most students either disagreed (34.2%) or strongly disagreed (11.2%) with the statement that their relatives treat everyone with respect and nobility. About 17.1% were neutral, while 25% agreed, and 12.5% strongly agreed. The mean score of 2.64 indicates a general tendency towards disagreement or neutrality, suggesting that the perception of respect and nobility in interactions with relatives is mixed.

**Table 4.1.14**

*Students' perceptions regarding their neighbors always showing respect for every individual's dignity*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 19        | 38       | 46       | 32       | 17        | 152          | 3.06        |
|                    |          | Percentage        | 12.5      | 25.0     | 30.3     | 21.1     | 11.2      | 100          |             |

The table reveals that 30.3% of respondents were neutral about their neighbors showing respect for every individual's dignity, while 25% agreed and 12.5% strongly agreed. However, a notable 21.1% disagreed, and 11.2% strongly disagreed. The mean score of 3.06 suggests that perceptions are slightly tilted towards neutrality or moderate agreement, indicating mixed opinions on neighbors' respect for individual dignity.

**Table 4.1.15**

*Students' perceptions regarding their fellow students always showing respect and treating others with dignity*

| Respondents | N   | Statistics | SA   | A    | N    | D   | SD  | Total | Mean |
|-------------|-----|------------|------|------|------|-----|-----|-------|------|
| Students    | 152 | Frequency  | 46   | 56   | 27   | 14  | 8   | 152   | 4.12 |
|             |     | Percentage | 30.3 | 36.8 | 17.8 | 9.2 | 5.3 | 100%  |      |

The table shows that 36.8% of respondents agreed, and 30.3% strongly agreed that their fellow students always show respect and treat others with dignity. However, 17.8% remained neutral, while 9.2% disagreed, and 5.3% strongly disagreed. The high mean score of 4.12 indicates that most students perceive students as consistently respecting and dignifying others.

**Table 4.1.16**

*Students' perceptions regarding their teachers being fair and striving to prevent oppression*

| Respondents | N   | Statistics | SA   | A    | N    | D    | SD  | Total | Mean |
|-------------|-----|------------|------|------|------|------|-----|-------|------|
| Students    | 152 | Frequency  | 43   | 72   | 16   | 17   | 4   | 152   | 4.02 |
|             |     | Percentage | 28.3 | 47.4 | 10.5 | 11.2 | 2.6 | 100   |      |

The table indicates that 47.4% of students agree, and 28.3% strongly agree that their teachers are fair and strive to prevent oppression. However, 10.5% are neutral, while 11.2% disagree, and 2.6% strongly disagree. The mean score of 4.02 reflects a positive perception, suggesting that most students feel their teachers are committed to fairness and preventing oppression.

**Table 4.1.17**

*Students' perceptions regarding their parents prioritizing fairness and striving to avoid any form of oppression*

| Respondents | N   | Statistics | SA | A  | N | D  | SD | Total | Mean |
|-------------|-----|------------|----|----|---|----|----|-------|------|
| Students    | 152 | Frequency  | 44 | 75 | 4 | 17 | 12 | 152   | 4.00 |



Percentage 28.9 49.3 2.6 11.2 7.9 100

The table shows that 49.3% of students agree, and 28.9% strongly agree that their parents prioritize fairness and strive to avoid oppression. However, 11.2% disagree, and 7.9% strongly disagree. A small percentage (2.6%) are neutral. With a mean score of 4.00, the results reflect a generally positive perception of parents' commitment to fairness and avoiding oppression.

**Table 4.1.18**

*Students' perceptions regarding their relatives standing up against oppression and supporting fairness*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 11        | 26       | 46       | 50       | 19        | 152          | 2.89        |
|                    |          | Percentage        | 7.2       | 17.1     | 30.3     | 32.9     | 12.5      | 100          |             |

The results show that 32.9% of respondents disagree, and 12.5% strongly disagree with the statement that their relatives stand up against oppression and support fairness. Meanwhile, 30.3% are neutral, and a smaller portion (17.1%) agree and 7.2% strongly agree. The mean score of 2.89 indicates that students have neutral views regarding their relatives' commitment to fairness and standing up against oppression.

**Table 4.1.19**

*Students' perceptions regarding their neighbors speaking out against oppression and supporting fairness*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 28        | 37       | 34       | 40       | 13        | 152          | 3.07        |
|                    |          | Percentage        | 18.4      | 24.3     | 22.4     | 26.3     | 8.6       | 100          |             |

The majority of respondents (26.3%) disagree, and 8.6% strongly disagree with the statement that their neighbors actively speak out against oppression and support fairness. On the other hand, 22.4% are neutral, while 24.3% agree, and 18.4% strongly agree. The mean score of 3.07 suggests that students have a slightly positive to neutral view on the extent to which their neighbors advocate for fairness and stand against oppression.

**Table 4.1.20**

*Students' perceptions regarding their fellow students avoiding any form of oppression*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 42        | 56       | 29       | 17       | 8         | 152          | 3.81        |
|                    |          | Percentage        | 27.6      | 36.8     | 19.1     | 11.2     | 5.3       | 100          |             |

The majority of respondents (36.8%) agree and 27.6% strongly agree with the statement that their fellow students avoid contributing to any form of oppression. However, 19.1% remain neutral, and a smaller proportion (11.2% disagree, 5.3% strongly disagree. The mean score of 3.81 indicates a generally positive view, suggesting that students believe their fellow students do not contribute to any form of oppression.

**Table 4.1.21**

*Students' perceptions regarding their teachers being fair and just in all their dealings and interactions*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 50        | 60       | 8        | 22       | 12        | 152          | 3.87        |
|                    |          | Percentage        | 32.9      | 39.5     | 5.3      | 14.5     | 7.9       | 100          |             |

The majority of respondents (39.5%) agree and 32.9% strongly agree with the statement that their teachers are fair and just. However, 14.5% disagree, 7.9% strongly disagree, and 5.3% remain neutral. The mean score of 3.87 suggests that

most students perceive their teachers as fair and just in their dealings and interactions.

**Table 4.1.22**

*Students' perceptions regarding their parents being fair and just in all of their dealings and interactions*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 58        | 49       | 6        | 21       | 18        | 152          | 3.84        |
|                    |          | Percentage        | 38.2      | 32.2     | 3.9      | 13.8     | 11.8      | 100          |             |

The majority of respondents (38.2%) strongly agree and 32.2% agree that their parents are fair and just in their dealings. However, 13.8% disagree, 11.8% strongly disagree, and 3.9% are neutral. The mean score of 3.84 suggests that most students believe their parents are fair and just in their interactions.

**Table 4.1.23**

*Students' perceptions regarding their relatives always acting fairly and justly in their dealings*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 13        | 30       | 31       | 61       | 17        | 152          | 2.79        |
|                    |          | Percentage        | 8.6       | 19.7     | 20.4     | 40.1     | 11.2      | 100          |             |

The majority of respondents (40.1%) disagree, and 11.2% strongly disagree with the statement that their relatives act fairly and justly. 20.4% are neutral, while only 19.7% agree and 8.6% strongly agree. The mean score of 2.79 indicates a general perception of disagreement with the fairness and justice of relatives' actions.

**Table 4.1.24**

*Students' perceptions regarding their neighbors always being kind and fair in their dealings and interactions*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 27        | 44       | 35       | 26       | 20        | 152          | 3.08        |
|                    |          | Percentage        | 17.8      | 28.9     | 23.0     | 17.1     | 13.2      | 100          |             |

The responses indicate that 28.9% agree and 17.8% strongly agree that their neighbors are kind and fair in their dealings. However, 17.1% disagree and 13.2% strongly disagree. With a mean score of 3.08, the general perception leans slightly towards agreement, but there is still some level of disagreement regarding the kindness and fairness of neighbors.

**Table 4.1.25**

*Students' perceptions regarding their fellow students always acting justly in all their interactions*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 43        | 35       | 17       | 32       | 25        | 152          | 3.18        |
|                    |          | Percentage        | 28.3      | 23.0     | 11.2     | 21.1     | 16.4      | 100          |             |

The majority of respondents (28.3%) strongly agree and 23.0% agree that their fellow always act justly in all their interactions. However, there is a notable 16.4% who strongly disagree. With a mean score of 3.18, the overall response leans towards agreement, suggesting that most respondents feel that their fellows act justly in their interactions, although some still disagree.

**Table 4.1.26**

*Students' perceptions regarding their teachers never hurting anyone and teaching us this lesson*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 44        | 63       | 14       | 20       | 11        | 152          | 3.74        |

Percentage 28.9 41.4 9.2 13.2 7.2 100

Most respondents (41.4%) agree, and 28.9% strongly agree that their teachers never hurt anyone and also taught them this lesson. The overall response is positive, with a mean score of 3.74, indicating that most students perceive their teachers as teaching and embodying the lesson of kindness and non-harm. However, a small portion (7.2%) strongly disagrees.

**Table 4.1.27**

*Students' perceptions regarding their parents never causing harm to others*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 67        | 41       | 16       | 22       | 6         | 152          | 4.05        |
|                    |          | Percentage        | 44.1      | 27.0     | 10.5     | 14.5     | 3.9       | 100          |             |

A significant majority of respondents (44.1% strongly agree and 27% agree) believe that their parents never cause harm to others. The mean score of 4.05 indicates a highly positive perception, with most students feeling that their parents embody fairness and non-harm. Only a small portion (3.9%) strongly disagrees.

**Table 4.1.28**

*Students' perceptions regarding their relatives never causing harm to anyone*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 14        | 16       | 26       | 70       | 26        | 152          | 2.72        |
|                    |          | Percentage        | 9.2       | 10.5     | 17.1     | 46.1     | 17.1      | 100          |             |

Most respondents (46.1%) disagreed with the statement, indicating that they believe their relatives have caused harm to others. The mean score of 2.72 suggests a moderate perception of the fairness and kindness of their relatives. Only a small portion (9.2%) strongly agrees with the statement.

**Table 4.1.29***Students' perceptions regarding their neighbors never causing harm to others*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 23        | 47       | 28       | 35       | 19        | 152          | 3.13        |
|                    |          | Percentage        | 15.1      | 30.9     | 18.4     | 23.0     | 12.5      | 100          |             |

The majority of respondents (30.9%) agreed, and 15.1% strongly agreed that their neighbors never cause harm to others. The mean score of 3.13 reflects a generally positive perception of their neighbors' behavior, with more respondents agreeing that their neighbors act without harm. However, a portion (35.5%) still holds a neutral or negative view on the matter.

**Table 4.1.30***Students' perceptions regarding their fellow students being conscious of their actions and avoiding harm to others*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 54        | 41       | 24       | 15       | 18        | 152          | 4.01        |
|                    |          | Percentage        | 35.5      | 27.0     | 15.8     | 9.9      | 11.8      | 100          |             |

A significant portion of respondents (35.5%) strongly agreed, and 27% agreed that their fellows are always conscious of their actions and make sure not to cause harm to others. The mean score of 4.01 suggests a positive perception, with most students feeling responsible for their actions. The number of those who disagreed or strongly disagreed is relatively low, indicating a general awareness of moral behavior.

**Table 4.1.31***Students' perceptions regarding their teachers abiding by the principles of brotherhood/sisterhood*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 41        | 61       | 26       | 18       | 6         | 152          | 3.87        |
|                    |          | Percentage        | 27.0      | 40.1     | 17.1     | 11.8     | 3.9       | 100          |             |

The majority of respondents (40.1% agree, 27% strongly agree) believe that their teachers abide by the principles of brotherhood/sisterhood. The mean score of 3.87 indicates a generally positive view of teachers' adherence to these principles. A relatively smaller proportion disagreed (11.8%), suggesting that most students feel their teachers embody these values.

**Table 4.1.32**

*Students' perceptions regarding their parents teaching them to value unity and togetherness*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 51        | 56       | 15       | 16       | 14        | 152          | 4.02        |
|                    |          | Percentage        | 33.6      | 36.8     | 9.9      | 10.5     | 9.2       | 100          |             |

The majority of respondents (36.8% agree, 33.6% strongly agree) feel that their parents taught them to value the importance of unity and togetherness. The mean score of 4.02 indicates a strong positive response to the idea that parents instill these values. Only a small percentage of respondents (9.2% strongly disagree) disagree with this statement, suggesting that most students hold their parents' teachings in high regard.

**Table 4.1.33**

*Students' perceptions regarding their relatives adhering to the principles of brotherhood*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 14        | 33       | 36       | 46       | 23        | 152          | 3.07        |

Percentage 9.2 21.7 23.7 30.3 15.1 100

The mean score of 3.07 suggests a neutral to slightly positive view of whether relatives adhere to the principle of brotherhood. While a significant portion of respondents (30.3%) disagree, a similar proportion (23.7%) remain neutral. The agreement rates (21.7% agree, 9.2% strongly agree) indicate that some students perceive their relatives as adhering to the values of brotherhood, but it is not a dominant view.

**Table 4.1.34**

*Students' perceptions regarding their neighbors showing fraternity by living in harmony*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 31        | 36       | 24       | 34       | 27        | 152          | 3.22        |
|                    |          | Percentage        | 20.4      | 23.7     | 15.8     | 22.4     | 17.8      | 100          |             |

The mean score of 3.22 indicates a neutral to slightly positive response regarding whether neighbors demonstrate fraternity by living harmoniously. While 23.7% of respondents agree and 20.4% strongly agree, a significant portion (40.1%) disagrees or strongly disagrees. This suggests that many students perceive a lack of harmony in the behavior of their neighbors.

**Table 4.1.35**

*Students' perceptions regarding their fellow students constantly aiming to live in harmony*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 44        | 50       | 21       | 21       | 16        | 152          | 3.68        |
|                    |          | Percentage        | 28.9      | 32.9     | 13.8     | 13.8     | 10.5      | 100          |             |



The mean score of 3.68 shows a generally positive response to the statement, "My fellow students constantly aim to live in harmony." About 61.8% of respondents agreed or strongly agreed, indicating that most students value harmony. However, 24.3% disagreed or strongly disagreed, showing some differences in opinions.

**Table 4.1.36**

*Students' perceptions regarding their teachers teaching responsibility for one's actions and accountability*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 64        | 62       | 8        | 15       | 3         | 152          | 4.16        |
|                    |          | Percentage        | 42.1      | 40.8     | 5.3      | 9.9      | 20        | 100          |             |

The mean score of 4.16 reflects a strong agreement with the statement "My teachers taught taking responsibility for one's actions and accountability." A significant majority, 82.9%, agreed or strongly agreed, indicating that most students feel their teachers emphasized the importance of personal responsibility and accountability. Only a small percentage (11.8%) disagreed or strongly disagreed.

**Table 4.1.37**

*Students' perceptions regarding their parents being responsible and fulfilling their obligations*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 64        | 54       | 7        | 12       | 15        | 152          | 4.04        |
|                    |          | Percentage        | 42.1      | 35.5     | 4.6      | 7.9      | 9.9       | 100          |             |

The mean score of 4.04 indicates that a majority of students (77.6%) either agree or strongly agree with the statement "My parents are responsible and fulfill their obligations." This suggests that most students perceive their parents as responsible individuals who fulfill their duties. A small portion (17.8%) disagrees or strongly disagrees.

**Table 4.1.38**

*Students' perceptions regarding their relatives always taking responsibility for their actions and fulfilling their obligations*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 14        | 32       | 26       | 43       | 37        | 152          | 3.16        |
|                    |          | Percentage        | 9.2       | 21.1     | 17.1     | 28.3     | 24.3      | 100          |             |

A significant portion of respondents (52.6%) disagrees or strongly disagrees with the statement that their relatives consistently take responsibility for their actions and fulfill their obligations. In contrast, only 30.3% agree or strongly agree, suggesting that fewer students perceive their relatives as models of responsibility. The remaining 17.1% of respondents are neutral, showing no strong opinion on the matter.

**Table 4.1.39**

*Students' perceptions regarding their neighbors showing accountability for their actions and fulfilling their responsibilities*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 27        | 41       | 30       | 32       | 22        | 152          | 3.22        |
|                    |          | Percentage        | 17.8      | 27.0     | 19.7     | 21.1     | 14.5      | 100          |             |

The majority of respondents (44.8%) agree or strongly agree that their neighbors show accountability for their actions, with a mean score of 3.22. However, 35.6% either disagree or strongly disagree, suggesting a significant portion perceives a lack of accountability. Additionally, 19.7% remain neutral, indicating mixed opinions on the matter.

**Table 4.1.40**

*Students' perceptions regarding their fellow students always taking responsibility for their actions and fulfilling their obligations*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 33        | 49       | 28       | 24       | 18        | 152          | 3.36        |
|                    |          | Percentage        | 21.7      | 32.2     | 18.4     | 15.8     | 11.8      | 100          |             |

The majority of students (32.2%) agree, and 21.7% strongly agree that their fellow students take responsibility for their actions and fulfill their obligations. A smaller portion (15.8%) disagree, and 11.8% strongly disagree with the statement. The mean score of 3.36 indicates that, on average, students tend to agree that their fellows fulfill their responsibilities and obligations, though some variability in responses exists.

**Table 4.1.41**

*Students' perceptions regarding their teachers teaching the importance of honesty and integrity and forbidding deception*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 47        | 65       | 19       | 14       | 7         | 152          | 3.89        |
|                    |          | Percentage        | 30.9      | 42.8     | 12.5     | 9.2      | 4.6       | 100          |             |

The majority of students (42.8%) agree and 30.9% strongly agree that their teachers emphasize the importance of honesty and integrity while forbidding deception. A smaller proportion (9.2%) disagree, and 4.6% strongly disagree with this statement. The mean score of 3.89 indicates a strong agreement among students that their teachers prioritize teaching honesty and integrity, with only a few expressing disagreements.

**Table 4.1.42**

*Students' perceptions regarding their parents showing honesty and integrity and prohibiting lying and deceit*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 68        | 45       | 16       | 18       | 5         | 152          | 4.05        |
|                    |          | Percentage        | 44.7      | 29.6     | 10.5     | 11.8     | 3.3       | 100          |             |

A majority of students (44.7%) strongly agree, and 29.6% agree that their parents show honesty and integrity while prohibiting lying and deceit. A smaller percentage (11.8%) disagree, and only 3.3% strongly disagree. With a mean score of 4.05, the responses suggest that students generally believe their parents prioritize honesty and integrity, with very few expressing disagreements.

**Table 4.1.43**

*Students' perceptions regarding their relatives being honest and vehemently opposed to lying*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 17        | 27       | 31       | 54       | 23        | 152          | 2.82        |
|                    |          | Percentage        | 11.2      | 17.8     | 20.4     | 35.5     | 15.1      | 100          |             |

A significant portion of students (35.5%) disagree, and 15.1% strongly disagree with the statement that their relatives are honest and opposed to lying. Only 11.2% strongly agree, and 17.8% agree. The mean score of 2.82 suggests that overall, students tend to feel that their relatives are less consistent with honesty and opposition to lying. There is a notable amount of disagreement, highlighting a perception that some relatives may not fully adhere to these values.

**Table 4.1.44**

*Students' perceptions regarding their neighbors never deceiving anyone and being fair in their interactions*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 24        | 42       | 31       | 33       | 22        | 152          | 3.01        |
|                    |          | Percentage        | 15.8      | 27.6     | 20.4     | 21.7     | 14.5      | 100          |             |

The data reveals that 43.4% of respondents agree or strongly agree that their neighbors are fair and free from deceit, while 36.2% disagree or strongly disagree. A notable 20.4% remained neutral. This indicates that while a significant portion of respondents perceive their neighbors as honest, a comparable percentage expresses disagreement, reflecting mixed perceptions.

**Table 4.1.45**

*Students' perceptions regarding their fellow students never lying to anyone and always being sincere*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 30        | 39       | 26       | 41       | 16        | 152          | 3.18        |
|                    |          | Percentage        | 19.7      | 25.7     | 17.1     | 27.0     | 10.5      | 100          |             |

The findings show that 45.4% of respondents agree or strongly agree that their fellows never lie and always remain sincere, while 37.5% disagree or strongly disagree. Additionally, 17.1% are neutral. These results highlight that a substantial portion of students perceive fellows as honest and sincere, though a significant percentage also indicates differing views.

**Table 4.1.46**

*Students' perceptions regarding their teachers being trustworthy and educating the value of honoring agreements and pledges*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 50        | 74       | 10       | 13       | 5         | 152          | 3.99        |
|                    |          | Percentage        | 32.9      | 48.7     | 6.6      | 8.6      | 3.3       | 100          |             |

The data indicates that 81.6% of respondents agree or strongly agree that their teachers are trustworthy and emphasize the importance of honoring agreements and pledges. A small proportion, 11.9%, disagree or strongly disagree, while 6.6% remain neutral. These findings suggest that the majority of students view their teachers as reliable role models in fostering ethical values.

**Table 4.1.47**

*Students' perceptions regarding their parents always fulfilling their commitments*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 62        | 48       | 12       | 22       | 8         | 152          | 3.88        |
|                    |          | Percentage        | 40.8      | 31.6     | 7.9      | 14.5     | 5.3       | 100          |             |

The results reveal that 72.4% of respondents agree or strongly agree that their parents consistently fulfill their commitments, while 19.8% disagree or strongly disagree, and 7.9% remain neutral. These findings highlight a strong perception among the majority of students regarding their parents' reliability and adherence to their commitments.

**Table 4.1.48**

*Students' perceptions regarding their relatives always honoring promises and commitments*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 12        | 19       | 26       | 54       | 41        | 152          | 2.38        |
|                    |          | Percentage        | 7.9       | 12.5     | 17.1     | 35.5     | 27.0      | 100          |             |

The data indicates that only 20.4% of respondents agree or strongly agree that their relatives consistently honor promises and commitments, whereas 62.5% disagree or strongly disagree, and 17.1% remain neutral. This reflects a predominant concern regarding relatives' reliability in fulfilling commitments.

**Table 4.1.49**

*Students' perceptions regarding their neighbors being reliable and honoring their agreements*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 29        | 42       | 21       | 38       | 22        | 152          | 3.11        |
|                    |          | Percentage        | 19.1      | 27.6     | 13.8     | 25.0     | 14.5      | 100          |             |

The findings reveal that 46.7% of respondents agree or strongly agree that their neighbors are reliable and honor agreements, whereas 39.5% disagree or strongly disagree. Meanwhile, 13.8% of respondents remain neutral. This indicates a moderately positive perception of neighbors' reliability.

**Table 4.1.50**

*Students' perceptions regarding their fellow students fulfilling promises and valuing trust*

| <i>Respondents</i> | <i>N</i> | <i>Statistics</i> | <i>SA</i> | <i>A</i> | <i>N</i> | <i>D</i> | <i>SD</i> | <i>Total</i> | <i>Mean</i> |
|--------------------|----------|-------------------|-----------|----------|----------|----------|-----------|--------------|-------------|
| Students           | 152      | Frequency         | 41        | 63       | 27       | 15       | 6         | 152          | 3.79        |
|                    |          | Percentage        | 27.0      | 41.4     | 17.8     | 9.9      | 3.3       | 100          |             |

The mean score of 3.79 indicates that respondents generally agree with the statement, "My fellow students always fulfill the promises they make and value the trust that others place in them." Most participants selected "Agree" (41.7%) or "Strongly Agree" (27.2%), reflecting a positive tendency toward fulfilling promises and valuing trust. Only a small proportion disagreed (9.9%) or strongly disagreed (3.3%), with 17.9% remaining neutral.

**Table 4.1.51***Levels of 5-points Likert Scale*

| <b>Rating Scale</b> | <b>Mean Score<br/>Range Interval</b> | <b>Response Anchor</b> | <b>Descriptive<br/>Level</b> |
|---------------------|--------------------------------------|------------------------|------------------------------|
| <b>5</b>            | 4.20 to 5.00                         | Strongly Agree (SA)    | Extreme                      |
| <b>4</b>            | 3.40 to 4.19                         | Agree (A)              | High                         |
| <b>3</b>            | 2.60 to 3.39                         | Neutral (N)            | Moderate                     |
| <b>2</b>            | 1.80 to 2.59                         | Disagree (D)           | Slight                       |
| <b>1</b>            | 1.00 to 1.79                         | Strongly Disagree (SD) | No                           |

(Licayan, et al. 2021)

The 5-point Likert scale categorizes responses into five levels based on mean scores: Strongly Agree (SA) (4.20-5.00) indicates strong agreement, agree (A) (3.40-4.19) reflects high agreement, Neutral (N) (2.60-3.39) suggests a moderate or Neutral stance, disagree (D) (1.80-2.59) shows slight disagreement, and Strongly Disagree (SD) (1.00-1.79) indicates strong disagreement. This scale helps quantify respondents' views from strong agreement to strong disagreement.

**Table 4.1.52***Student's perceptions regarding moral practices of Teachers, parents, relatives' neighbors and fellow students.*

| <i>Moral practices</i> | <i>Mean</i> | <i>Level</i> |
|------------------------|-------------|--------------|
| Teachers               | 3.88        | High         |
| Parents                | 3.90        | High         |



|                 |      |          |
|-----------------|------|----------|
| Relatives       | 2.57 | Slight   |
| Neighbors       | 3.12 | Moderate |
| Fellow Students | 3.65 | High     |

Table 4.1.52 shows the mean value of students' perceptions regarding moral practices of their teachers' parents, relatives, neighbors, and students at university level. Mean score of teachers' that is 3.8, mean score of parents showed 3.90 and mean score of fellow students found 3.67, indicated that teachers' parents and fellow friends demonstrating high level of moral practices at university level. Mean score of neighbors was 3.12 showed that neighbors moderately practice their moralities. Mean score of relatives found 2.57 indicated that relatives are practicing their moral value slightly.

**Table 4.1.53**

*Difference between moral practices of First year and Last year students at university level.*

| BS EDUCATION           | N  | Mean   | t-value | df  | p-value |
|------------------------|----|--------|---------|-----|---------|
| Students of First year | 76 | 3.4645 | .551    | 150 | .582    |
| Students of Last year  | 76 | 3.4308 |         |     |         |

Table 4.1.53 shows the difference between perceptions of BS First year and Last year students regarding moral practices of their authority figures in the Faculty of Education, IIUI. So, the table shows that the t-value = .551 and the p-value is 0.582 which is greater than the significant level of 0.05. The mean score of the First-year students is (3.4645) and Final year student is (3.4308) which indicates a minor difference. This shows that hypothesis  $H_{01}$  which indicates there is no significant difference between the perceptions of BS First year and Final year students regarding moral practices in society in the Faculty of Education IIUI fails to reject.

## **4.2 Qualitative data analysis**

Focus group interviews were conducted to explore university students' perceptions of moral practices in society. Each focus group comprised 6 members, all were female students from the Faculty of Education (BS Education) at the International Islamic University Islamabad (IIUI). The participants included a mix of first-year and final-year students to capture diverse perspectives shaped by varying levels of academic and personal experiences. The focus groups provided an in-depth understanding of how students perceive the moral practices of teachers, parents, relatives, neighbors, and students. Open-ended questions guided the discussions, encouraging participants to share their views. These interviews were transcribed, coded and the themes were derived from the interviews of the students. Some of the direct quotes of the experts are given below under the extracted themes of interviews.

1.     **Equality**
  - Equality through actions
  - Promoting fairness
2.     **Respect and Kindness**
  - Acts of kindness
  - Impact of respect
  - Promoting mutual respect
3.     **Human dignity**
  - Disrespect
  - Fostering dignity
4.     **Oppression and Bullying**
  - Promoting anti-bullying
5.     **Justice and Fairness**
  - Promoting justice

- Sense of fairness
- 6. **Avoiding Harm**
- Acts causing harm
- Promoting well-being,
- 7. **Unity in Society**
- Factors fostering unity
- Sense of community
- 8. **Responsibility**
- Accountability
- Fostering responsibility
- 9. **Honesty and Integrity**
- Promoting truth,
- Impacts of dishonesty
- 10. **Trust and Reliability**
- Fostering reliability

#### **4.2.1 Equality**

Interviews of the student were analyzed by the researcher and the theme of Equality was derived from those interviews as direct quote of a respondent stated that:

“Our teacher gives equal attention to everyone in the class. It doesn’t matter if someone is shy or confident; she makes sure we all get a chance to participate. This makes us feel like no one is being left out, and learning becomes fair for everyone. It really motivates us to do our best because we know we are treated equally.”

Similarly, another respondent has spoken that:

“My relatives always give more importance to some family members because of family background while ignoring others. It makes me feel like they don’t treat everyone the same. This kind of favoritism creates tension and makes things uncomfortable for everyone.”

Students suggested that promoting equality in daily interactions starts with treating everyone with respect, regardless of their background or status. They emphasized listening to others’ opinions without judgment and avoiding favoritism in relationships. Simple acts like sharing responsibilities equally, appreciating everyone’s efforts, and being fair in decision-making can make a big difference. They also highlighted the importance of standing up against discrimination and encouraging others to do the same. By practicing these values consistently, they believe equality can become a natural part of daily life.

#### **4.2.2 Respect and Kindness**

The theme of Respect and Kindness was extracted from the interviews.

The respondents’ direct quote is as follows:

"I have noticed how some of our neighbors treat their housemaid badly. They talk to her harshly and don’t show any respect, like she’s not important. It feels so unfair because she works so hard for them. I think everyone deserves respect, no matter who they are or what job they do."

Similarly, respondent said that:

One day, I was struggling with a difficult assignment and feeling really stressed. A friend noticed and sat with me to help, patiently explaining things I didn’t understand. She didn’t make me feel embarrassed or rushed, and her kindness gave me the confidence to complete my work. It made me realize how small acts of care and respect can truly uplift someone and strengthen relationships."

Students suggested that we can encourage kindness and respect by promoting open communication and understanding between students, teachers, and community members. Schools can organize workshops and activities that emphasize empathy and collaboration. Teachers can lead by example, treating everyone fairly and

fostering an inclusive environment. Recognizing and appreciating acts of kindness publicly can motivate others to do the same. Building a culture of mutual respect through consistent positive interactions will strengthen relationships and create a more supportive community.

The analysis of the discussion reveals that fostering kindness and respect requires a focus on open communication and mutual understanding within the educational and community context. Collaborative activities that promote empathy and teamwork were identified as effective strategies for enhancing these values. Teachers play a pivotal role by modeling fairness and respectful behavior, which sets a standard for others to follow. Recognizing and appreciating acts of kindness emerged as a significant factor in motivating similar behaviors. Overall, the findings suggest that consistent practice of respect in daily interactions is crucial for cultivating a positive and inclusive environment.

#### **4.2.3 Human Dignity**

Human dignity was derived as a theme from the opinion of the students which they have expressed during the interviews. "Two respondents stated:"

"Once, I heard a parent shouting at their child in a public place. The child looked so humiliated, and it made everyone uncomfortable. Parents should handle such situations calmly and in private to protect the child's self-respect."

The interviews with the students express that we need to work together to promote respect for human dignity in our society. They highlighted that schools play an important role by teaching values like kindness, fairness, and respect through activities and discussions. Families also contribute by setting an example at home, treating everyone with equality and care. Community programs and awareness campaigns can further encourage people to understand the importance of respecting others. Students believe that by addressing disrespect and practicing these values in daily life, we can build a society where everyone feels valued and respected.

#### **4.2.4 Oppression and Bullying**

Oppression and Bullying was a theme which was derived from the interviews of the experts after analysis. A respondent mentioned:

"I've seen our neighbor yelling at their domestic workers over small mistakes and even threatening to fire them. It's really upsetting to watch because it feels so unfair. They're just doing their job, but they're treated so badly. It makes me think about how people misuse their power instead of showing kindness."

Similarly, one respondent expressed:

"I once saw some students making fun of a classmate's clothes in front of everyone. They kept laughing and the classmate looked so hurt and embarrassed. It felt so wrong to watch them being treated that way. No one deserves to be bullied for how they look."

It is derived from the above quotes that both bullying and the misuse of power can cause significant emotional harm to individuals. The examples illustrate how mocking others or threatening them with consequences, whether for their appearance or mistakes, creates an unfair and uncomfortable environment. These actions not only damage the dignity of those affected but also highlight the need for more empathy, respect, and kindness in our interactions. Addressing such behaviors is crucial in promoting a more respectful and supportive community.

we need to actively create an environment of respect and empathy. First, we can educate others about the impact of their actions and encourage open discussions about fairness and equality. Holding ourselves accountable for treating everyone with dignity is essential. We can also stand up against unfair treatment when we witness it, whether it's bullying or exploitation, and support those affected. Working together through community programs, workshops, and positive role models can foster a more inclusive and just society.

#### **4.2.5 Justice and fairness**

The other theme derived from the interviews of the students was promote justice. According to a respondent: "True justice in a family means treating all children equally, giving them the same love, support, and opportunities."

According to one respondent:

"Promoting justice in a community means supporting those who are vulnerable or in need without expecting rewards or recognition. It's about offering help because it's the right thing to do, not for personal gain. Treating everyone fairly ensures that no one is overlooked or treated unfairly. This creates a sense of equality, where everyone is respected and valued".

All of the students were of the view that promoting justice in a community requires fairness, empathy, and selflessness in our actions. Helping those in need without expecting anything in return fosters equality and builds trust among individuals. Treating everyone with respect and ensuring no one is marginalized creates a harmonious and supportive environment. By embracing these values, we can cultivate a just and inclusive society where everyone feels valued and supported.

#### **4.2.6 Avoiding Harm**

The theme of avoiding harm has been derived from the interviews of the students. According to the views of students and is quoted directly:

"At a family gathering, one of my relatives made a sarcastic remark about another relative's job. It was really hurtful and made the person feel embarrassed in front of everyone. The comment was unnecessary and created an awkward and tense atmosphere. I felt it could have been avoided with a little kindness and respect."

Similarly, another interviewee stated that:

"I saw a friend make a rude comment about someone's weight during a casual conversation. Even though they laughed it off as a joke, the person clearly felt hurt. It reminded me how careless words can cause emotional harm."

It is clear from the above views of students that insensitive remarks and actions by relatives during family interactions can cause emotional harm and discomfort. These examples highlight how careless words or comparisons can lead to embarrassment, hurt feelings, and tension in relationships. Such behaviors reflect a lack of empathy and respect, emphasizing the need for mindfulness and kindness in family gatherings. By fostering an environment of understanding and encouragement, families can build stronger, more positive relationships where everyone feels valued and respected.

In Islam, the principle of avoiding harm to others is emphasized through both actions and words. The teachings of the Prophet Muhammad (PBUH) strongly encourage Muslims to treat others with kindness, respect, and compassion. The Prophet said, "None of you [truly] believes until he wishes for his brother what he wishes for himself" (Sahih Bukhari). This highlights the importance of empathy and ensuring that our actions and words do not harm others. The Quran also teaches, "And speak to people good [words]" (Quran 2:83), emphasizing the need for respectful and uplifting communication.

To promote a culture of avoiding harm and promoting well-being, we can draw from these Islamic values. By practicing empathy, refraining from harmful speech, and treating others with respect and care, we align with the Islamic order of promoting peace and mutual well-being. As individuals and communities, we can create environments

where harm is minimized, and everyone feels valued, supported, and protected from hurtful actions or words. This reflects the true spirit of Islam's commitment to peace and the dignity of every individual.

#### **4.2.7 Unity in society**

In the light of the opinion of the respondent the theme of unity in society was derived from the analysis of the interview. Students expressed their views about the importance of unity in society "Similarly, another interviewee stated that:"



“Unity in society is essential for progress. When people come together, respect each other, and work for a common goal, it creates a stronger and more peaceful community. Without unity, misunderstandings and conflicts can divide us, but by supporting one another, we can achieve great things together.”

Likewise, an interviewee expressed that:

When students work together, it builds trust and teamwork. Unity in class helps everyone feel included, and we achieve more as a group than we could alone.”

These insights reflect how unity across all levels of society can foster mutual respect, understanding, and collective progress. It is reflected from the above quotes that unity is a foundational pillar for fostering harmony and progress in society. Whether it is among teachers, parents, relatives, neighbors, or fellow students, unity promotes collaboration, understanding, and mutual support. Teachers working together create positive learning environments, parents set examples of cooperation at home, and relatives inspire strong family bonds through their unity. Neighbors who help and support each other strengthen the community, while students practicing teamwork build trust and achieve collective success. These examples highlight that unity across different social relationships is essential for creating a cohesive and supportive society.

#### **4.2.8 Responsibility**

The theme of Responsibility has been extracted from the interviews of students.

The participant expressed their view by saying that.

During my school days, I noticed how a teacher would ensure every student understood the lesson before moving on. She would even stay after school to help those who struggled. Her dedication showed me the importance of being responsible, especially when others depend on you.”

“My parents always emphasize fulfilling commitments, no matter how small. For instance, my mother never misses a family gathering, even when she's busy. It taught me that being responsible means respecting others' time and efforts.”

It is clear from the above views of students that responsibility plays a critical role in shaping relationships and interactions. These examples highlight how teachers' dedication to their students and parents' commitment to their roles set an example of responsibility. Such behaviors foster trust, reliability, and mutual respect, underscoring the significance of fulfilling obligations with sincerity and care. By embracing responsibility, individuals contribute to the well-being of their families and communities, creating an environment of trust and support.

In Islam, responsibility is a fundamental value, deeply rooted in the teachings of the Quran and the Prophet Muhammad (PBUH). The Prophet said, "Each of you is a shepherd, and each of you is responsible for his flock" (Sahih Bukhari). This emphasizes that every individual has a role and is accountable for fulfilling their duties, whether as parents, teachers, or members of society. The Quran also reminds us, "And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned" (Quran 17:34), highlighting the importance of upholding responsibilities with integrity. To promote a culture of responsibility, we can draw from these Islamic teachings. By fulfilling our obligations, supporting others, and acting with sincerity, we align with the Islamic principles of trustworthiness and accountability. As individuals and communities, fostering a sense of responsibility helps create environments where mutual respect, care, and harmony thrive. This reflects the true essence of Islam's guidance on personal and social responsibility, contributing to a just and moral society.

#### **4.2.9 Honesty and Integrity**

The theme of honesty and integrity has been derived from the interviews of the students. According to the views of students and is quoted directly:

"I once borrowed money from a friend and promised to return it within a week. Even though my friend didn't remind me, I made sure to return the money on time. Keeping my word was important to me because honesty is the foundation of trust in relationships."

“One of our neighbors found out that their child had accidentally broken our fence. They immediately came over to admit it and offered to pay for the repairs. I appreciated their honesty and it made me trust them even more as a neighbor.”

In Islam, honesty and integrity are foundational principles emphasized in both personal and social conduct. To nurture a culture of honesty and integrity, we can draw from these Islamic values. By being truthful, fulfilling commitments, and acting with sincerity, individuals contribute to creating a society based on trust and respect. As communities, fostering honesty ensures fairness, strengthens relationships, and promotes social harmony. This reflects the true spirit of Islam’s guidance on upholding honesty and integrity as cornerstones of moral behavior.

#### **4.2.10 Trust and Reliability**

The theme of trust and reliability has been derived from the interviews of the students. According to the views of students and is quoted directly:

“During a group project, I relied on my classmate to handle a major portion of the work. When the deadline came, he delivered everything on time, and the quality was beyond my expectations. It showed me how important it is to be able to trust others to fulfill their responsibilities.”

“When I first moved to this city for university, I didn’t know anyone. A fellow student from my class offered to show me around and introduce me to some friends. I’ve relied on her ever since for advice and support. It taught me how important it is to trust people who show kindness and reliability, especially when you’re new to a place.” Likewise, another interviewee said:

“I’ve had a lot of experiences where trust was tested, but one that stands out was when a relative asked me to keep a family secret. I kept my word and never shared it with anyone. Being reliable in keeping promises, especially when they involve confidentiality, is something I learned to value deeply.” It is clear from the above views of students that trust and reliability are essential in all types of relationships, whether with teachers, parents, relatives, neighbors, or fellow students. These examples demonstrate how trust is built through consistent actions and dependability,

creating environments where people can rely on one another and feel secure in their relationships.

In Islam, trust and reliability are fundamental values emphasized in the teachings of the Prophet Muhammad (PBUH). The Prophet said, "When a man tells you something, and you trust him, his word should be taken as truth" (Sahih Bukhari). This highlights the significance of reliability in personal relationships and dealings. The Quran also teaches, "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice" (Quran 4:58), emphasizing the importance of fulfilling commitments and maintaining trust in all aspects of life.

To promote a culture of trust and reliability, we can draw from these Islamic values. By fulfilling our promises, being consistent in our actions, and being dependable for others, we can foster relationships built on trust. As individuals and communities, encouraging reliability helps create a supportive environment where everyone can depend on each other. This reflects the true spirit of Islam's commitment to trust and justice as fundamental principles of social harmony.

#### **4.2 Comparison of Quantitative and Qualitative Findings**

Quantitative and qualitative findings revealed both convergence and divergence in students' perceptions of moral practices across social groups. For teachers, both methods showed consistent perceptions of fairness, justice, and responsibility. Parents were viewed positively overall, though qualitative data revealed concerns about public disrespect. Relatives were associated with traits such as favoritism and lack of fairness in both data sets. Neighbors received mixed responses, with some examples of disrespect highlighted in qualitative findings. Fellow students were generally seen as supportive and respectful, with alignment across both methods.

## **CHAPTER 5**

### **SUMMARY, FINDINGS, DISCUSSION, CONCLUSIONS AND RECCOMENDATIONS**

#### **5.1 SUMMARY**

This study was conducted to analyze how students perceive the moral behavior of important people in their daily lives, such as teachers, parents, relatives, neighbors, and classmates. It focused on female students from the Department of Educational Leadership and Management, Faculty of Education at IIUI, comparing first-year and final-year students' perceptions regarding moral practices in society. A mixed methods approach was followed to collect both numerical data (quantitative) and detailed opinions (qualitative). From a population of 250 students, 152 were selected 76 from the first year and 76 from the final year using a method that allowed both groups to be fairly represented. For the qualitative part, four focus group discussions were held two with each group where students shared their views in small group settings. A questionnaire with 50 items was developed for the quantitative part, based on 10 key moral principles from the Last Sermon of the Prophet Muhammad (PBUH). The quantitative data was analyzed using average scores and t-tests to compare the views of different student groups, while the qualitative data was studied through thematic analysis to identify repeated ideas and concerns. The study showed differences in how students view moral behavior among different authority figures, with teachers, parents, and classmates generally seen more positively. Based on these findings, the study suggests that families, schools, and communities should join efforts to improve moral awareness and behavior, especially through group activities, learning sessions, and values-based discussions.

#### **5.2 FINDINGS**

1. The findings have shown that most students 80% either agreed or strongly agreed with the statement that their teachers treat everyone equally regardless of background or status. Only 12% of students disagreed, while a small portion

6% remained neutral. The mean score of 3.98 reflects an overall positive perception of teachers' fairness and equality (Table 4.1)

2. The findings have shown that a majority of students (77%) agreed or strongly agreed with the statement that their parents treat everyone equally, regardless of their status. In contrast, 18% of students disagreed or strongly disagreed, while a small portion (5%) remained neutral. The mean score of 4.01 indicates a generally positive perception of parents' fairness and equality. (Table 4.1.2)
3. The findings have shown that most students did not perceive their relatives as treating all individuals equitably without discrimination. Only 8.6% of students strongly agreed, and 24.3% agreed, while a significant 33.6% disagreed and 11.2% strongly disagreed. Additionally, 22.4% of students remained neutral. The mean score of 2.40 indicates a perception of their relatives' fairness and equity, with the majority of respondents indicating that they did not view their relatives as consistently fair or free from discrimination. (Table 4.1.3)
4. The findings have shown that students' perceptions of whether their neighbors treat everyone equally were mixed. Only 17.8% of students strongly agreed, and 21.7% agreed that their neighbors treat everyone equally. On the other hand, 23.0% disagreed and 15.8% strongly disagreed with the statement, while 21.7% remained neutral. The mean score of 2.92 suggests a moderate level of agreement, indicating that while some students believe their neighbors treat everyone equally, there is a notable portion who perceive their neighbors as unfair or unequal in their treatment of others. (Table 4.1.4)
5. The findings show that 75% of students agreed that their fellow students treat everyone equally, with a mean score of 3.95. A smaller percentage remained neutral or disagreed, indicating a generally positive perception of equitable treatment among students. (Table 4.1.5)

6. The findings have shown that the majority of students (78.3%) agreed or strongly agreed that their teachers treat everyone with respect and kindness, with 32.2% strongly agreeing and 46.1% agreeing. A smaller percentage (6.6%) remained neutral, while 10.5% disagreed and 4.6% strongly disagreed. The mean score of 3.91 suggests a generally positive perception of teachers' respect and kindness toward students. (Table 4.1.6)
7. The findings have shown that the majority of students (77.7%) agreed or strongly agreed that their parents treat everyone with respect and kindness, with 46.1% strongly agreeing and 31.6% agreeing. A smaller portion (9.9%) remained neutral, while 5.9% disagreed and 6.6% strongly disagreed. The mean score of 4.01 reflects a positive overall perception of how students view their parents' treatment of others with respect and kindness. (Table 4.1.7)
8. The findings show that only a small portion of students (32.9%) agreed or strongly agreed that their relatives are always kind to others, with 8.6% strongly agreeing and 24.3% agreeing. In contrast, 44.8% of students expressed negative perceptions, with 33.6% disagreeing and 11.2% strongly disagreeing. Additionally, 22.4% of students remained neutral. The mean score of 2.86 reflects a moderately low perception of kindness from relatives, indicating that most students do not perceive their relatives as consistently kind. (Table 4.1.8)
9. The findings indicated that over half of the students (51.3%) believe their neighbors treat others with kindness and respect, with 17.1% strongly agreeing and 34.2% agreeing. However, 31.6% of respondents expressed some level of disagreement, with 21.7% disagreeing and 9.9% strongly disagreeing. A small proportion, 17.1%, remained neutral. The mean score of 3.27 suggests a moderately positive perception of neighbors' behavior, indicating that while many students recognize kindness and respect from their neighbors, there is also a significant portion who do not share the same view. (Table 4.1.9)

10. The findings show that the majority of students (75%) agree that their fellows treat others with respect and kindness, with 40.8% strongly agreeing and 34.2% agreeing. A smaller portion of students (9.2%) remained neutral, while 9.2% disagreed and 6.6% strongly disagreed. The mean score of 3.94 indicates a generally positive attitude toward treating others with respect and kindness, suggesting that most students perceive fellows as showing respect and kindness in their interactions. (Table 4.1.10)
11. The findings show that the majority of students (79.6%) believe their teachers respect the dignity of every student, with 30.3% strongly agreeing and 49.3% agreeing. A small percentage (4.6%) remained neutral, while 13.2% disagreed and 2.6% strongly disagreed. The mean score of 3.91 suggests that students generally perceive their teachers as having a positive regard for their dignity, indicating a favorable view of their teachers' respect. (Table 4.1.11)
12. The findings show that most students (75.7%) believe that their parents consistently show respect for the dignity of others, with 38.2% strongly agreeing and 37.5% agreeing. A smaller percentage of students (9.9%) remained neutral, and 13.2% disagreed, while only 1.3% strongly disagreed. The mean score of 3.98 suggests a generally positive perception of their parents' respect for the dignity of others, indicating that students widely recognize this respectful behavior. (Table 4.1.12)
13. The findings reveal that most students (45.4%) disagreed or strongly disagreed with the statement that their relatives treat everyone with respect and nobility, with 34.2% disagreeing and 11.2% strongly disagreeing. A smaller portion (25%) agreed, and 12.5% strongly agreed, while 17.1% remained neutral. The mean score of 2.64 indicates a general tendency towards disagreement or neutrality. (Table 4.1.13)
14. The findings show that 30.3% of students were neutral regarding their neighbors showing respect for every individual's dignity, while 25% agreed and 12.5% strongly agreed. In contrast, 21.1% disagreed, and 11.2% strongly disagreed with the statement. The mean score of 3.06 indicates that the



perceptions of students are somewhat neutral to moderately positive, reflecting mixed opinions on neighbors' respect for individual dignity. (Table 4.1.14)

15. The findings indicate that 36.8% of students agreed, and 30.3% strongly agreed that they their fellows show respect and treat others with dignity. A smaller proportion (17.8%) remained neutral, while 9.2% disagreed, and 5.3% strongly disagreed. The mean score of 4.12 suggests a high level of perception among students regarding their fellows' consistent respect and treatment of others with dignity. (Table 4.1.15)
16. The findings show that 47.4% of students agree, and 28.3% strongly agree that their teachers are fair and strive to prevent oppression. A smaller portion (10.5%) remains neutral, while 11.2% disagree, and 2.6% strongly disagree. The mean score of 4.02 indicates a positive perception of teachers' fairness and their commitment to preventing oppression. (Table 4.1.16)
17. The findings indicate that 49.3% of students agree, and 28.9% strongly agree that their parents prioritize fairness and strive to avoid oppression. A smaller percentage (11.2%) disagree, and 7.9% strongly disagree, while 2.6% are neutral. The mean score of 4.00 reflects a generally positive perception of parents' commitment to fairness and their efforts to avoid oppression. (Table 4.1.17)
18. The findings show that 32.9% of students disagree, and 12.5% strongly disagree with the statement that their relatives stand up against oppression and support fairness. Meanwhile, 30.3% of respondents are neutral, and 17.1% agree, with 7.2% strongly agreeing. The mean score of 2.89 suggests that the overall perception is somewhat neutral regarding their relatives' commitment to fairness and standing up against oppression. (Table 4.1.18)
19. The findings indicate that 26.3% of students disagree, and 8.6% strongly disagree with the statement that their neighbors actively speak out against oppression and support fairness. Meanwhile, 22.4% of respondents are neutral, and 24.3% agree, with 18.4% strongly agreeing. The mean score of

3.07 suggested that students have a slightly positive to neutral view regarding their neighbors' advocacy for fairness and opposition to oppression. (Table 4.1.19)

20. The findings show that 36.8% of students agree, and 27.6% strongly agree that their fellow students do not contribute to any form of oppression. A smaller proportion, 19.1%, remain neutral, while 11.2% disagree and 5.3% strongly disagree. The mean score of 3.81 suggests a generally positive perception. (Table 4.1.20)
21. The findings show that 39.5% of students agree, and 32.9% strongly agree that their teachers are fair and just in all their dealings and interactions. A smaller proportion, 5.3%, remain neutral, while 14.5% disagree and 7.9% strongly disagree. The mean score of 3.87 indicates a generally positive perception, with most students viewing their teachers as fair and just. (Table 4.1.21)
22. The findings show that 38.2% of students strongly agree, and 32.2% agree that their parents are fair and just in all of their dealings and interactions. A smaller percentage, 3.9%, remain neutral, while 13.8% disagree and 11.8% strongly disagree. The mean score of 3.84 reflects a generally positive perception of fairness and justice in students' perceptions of their parents' interactions. (Table 4.1.22)
23. The findings indicate that a significant proportion of students, 40.1%, disagree and 11.2% strongly disagree with the statement that their relatives always act fairly and justly in their dealings. About 20.4% remain neutral, while only 19.7% agree and 8.6% strongly agree. The mean score of 2.79 reflects a general tendency towards disagreement, suggesting that students perceive their relatives' actions as lacking fairness and justice. (Table 4.1.23)
24. The data shows that 28.9% of students agree, and 17.8% strongly agree that their neighbors are kind and fair in their dealings. Meanwhile, 23.0% remain neutral, and a notable proportion express disagreement, with 17.1%

disagreeing and 13.2% strongly disagreeing. The mean score of 3.08 indicates a slightly positive perception of neighbors' justice in their dealings, though mixed responses highlight some reservations. (Table 4.1.24)

25. The table indicates that 28.3% of respondents strongly agree and 23.0% agree that their fellows always act justly in their interactions. However, 21.1% disagree and 16.4% strongly disagree, with 11.2% remaining neutral. The mean score of 3.18 reflects a generally positive perception, suggesting that most respondents believe their fellows act justly, though there is a noticeable proportion expressing disagreement. (Table 4.1.25)
26. The table reveals that 41.4% of respondents agree, and 28.9% strongly agree that their teachers never hurt anyone and also instilled this lesson in them. A smaller percentage, 9.2%, remains neutral, while 13.2% disagree and 7.2% strongly disagree. The mean score of 3.74 reflects a predominantly positive perception of teachers promoting and practicing kindness and non-harm. (Table 4.1.26)
27. The table demonstrates that a significant majority of respondents (44.1% strongly agree and 27.0% agree) believe that their parents never cause harm to others. A smaller percentage, 10.5%, remains neutral, while 14.5% disagree, and only 3.9% strongly disagree. The mean score of 4.05 reflects a highly positive perception, suggesting that most students view their parents as embodying fairness and non-harm in their actions. (Table 4.1.27)
28. The data reveals that most respondents (46.1%) disagreed, and an additional 17.1% strongly disagreed with the statement that their relatives have never caused harm to anyone. Meanwhile, 17.1% were neutral, and only 10.5% agreed, with 9.2% strongly agreeing. The mean score of 2.72 suggests a perception of relatives as lacking fairness and kindness. Suggesting that many students believe their relatives have caused harm to others. (Table 4.1.28)
29. The data indicates that 30.9% of respondents agreed, and 15.1% strongly agreed with the statement that their neighbors never cause harm to others.

However, a significant portion (23.0% disagreed and 12.5% strongly disagreed) expressed a negative view, while 18.4% remained neutral. The mean score of 3.13 suggests a slightly positive overall perception of neighbors' behavior, though there is still a notable proportion of respondents with neutral or negative views. (Table 4.1.29)

30. The data reveals that a considerable majority of respondents (35.5% strongly agreed and 27% agreed) believe their fellows are conscious of their actions and strive not to cause harm to others. A smaller percentage (15.8%) remained neutral, while 9.9% disagreed and 11.8% strongly disagreed. The mean score of 4.01 indicates a predominantly positive perception among students regarding their awareness and efforts to act responsibly and avoid harmful behavior. (Table 4.1.30)
31. The majority of respondents (40.1% agreed and 27% strongly agreed) expressed that their teachers adhere to the principles of brotherhood and sisterhood. A smaller portion (17.1%) remained neutral, while 11.8% disagreed and 3.9% strongly disagreed. The mean score of 3.87 reflects a positive perception, indicating that most students believe their teachers uphold and demonstrate these principles in their interactions. (Table 4.1.31)
32. The majority of respondents (36.8% agreed and 33.6% strongly agreed) affirmed that their parents taught them to value the importance of unity and togetherness. A smaller proportion remained neutral (9.9%) or disagreed (10.5%), with only 9.2% strongly disagreeing. The mean score of 4.02 reflects a strongly positive perception, indicating that most students deeply respect and appreciate their parents' emphasis on unity and togetherness. (Table 4.1.32)
33. It is founded from the analysis of the data that the majority of respondents hold a neutral to slightly positive view regarding whether their relatives adhere to the principle of brotherhood. While 21.7% agree and 9.2% strongly agree with the statement, a notable portion (30.3%) disagrees, and 15.1% strongly disagrees. Additionally, 23.7% remain neutral. The mean score of 3.07

indicates that while some students perceive their relatives as embodying the values of brotherhood, it is not a dominant view among the respondents. (Table 4.1.33)

34. It is founded by the analysis that students show a neutral to slightly positive view regarding whether their neighbors demonstrate fraternity by living harmoniously. While 23.7% agree and 20.4% strongly agree with the statement, a significant portion (40.1%) disagrees or strongly disagrees. The mean score of 3.22 reflects this mixed perception, indicating that many students perceive a lack of harmony in their neighbors' behavior, despite some perceiving positive aspects of fraternity. (Table 4.1.34)
35. The analysis shows that most students (61.8%) agreed or strongly agreed that their fellow students aim to live in harmony, with a mean score of 3.68. This suggests that harmony is important to many students. However, 24.3% disagreed or strongly disagreed, showing some differences in perspectives. (Table 4.1.35)
36. It is founded by the analysis that the majority of students (82.9%) agreed or strongly agreed with the statement My teachers taught taking responsibility for one's actions and accountability, as reflected in the high mean score of 4.16. This suggests that personal responsibility and accountability were significant lessons taught by their teachers. Only a small portion (11.8%) disagreed or strongly disagreed, indicating that most students perceive these values as a key aspect of their education. (4.1.36)
37. The analysis shows that majority of students (77.6%) either agree (35.5%) or strongly agree (42.1%) with the statement "My parents are responsible and fulfill their obligations," as reflected by the mean score of 4.04. This indicates that most students perceive their parents as responsible individuals who fulfill their duties. However, a smaller portion (17.8%) disagrees or strongly disagrees, suggesting some variation in students' perceptions (Table 4.1.37).

38. It is founded from the analysis of the data that a significant portion of respondents (52.6%) disagrees (28.3%) or strongly disagrees (24.3%) with the statement "My relatives always take responsibility for their actions and fulfill their obligations," as indicated by the mean score of 3.16. In contrast, only 30.3% of students agree (21.1%) or strongly agree (9.2%), suggesting that fewer students perceive their relatives as consistent in taking responsibility and fulfilling their obligations. Additionally, 17.1% of respondents remain neutral, showing no strong opinion on the matter (Table 4.1.38).
39. It is founded from the analysis of the data that the majority of respondents (44.8%) agree (27.0%) or strongly agree (17.8%) that their neighbors show accountability for their actions and fulfill their responsibilities. The mean score of 3.22 suggests a generally positive view of neighbors' accountability. However, a significant portion (35.6%) disagrees (21.1%) or strongly disagrees (14.5%), indicating that many students perceive a lack of accountability among their neighbors. Additionally, 19.7% remain neutral, reflecting mixed opinions on the matter (Table 4.1.39).
40. The findings of the data revealed that the majority of students (32.2%) agree, and 21.7% strongly agree that their fellows take responsibility for their actions and fulfill their obligations. The mean score of 3.36 reflects a generally positive perception of accountability among students. However, a smaller portion (15.8%) disagrees, and 11.8% strongly disagrees, suggesting that some students may not consistently fulfill their responsibilities. The variability in responses reflects a mixed level of agreement among students (Table 4.1.40).
41. It is founded from the analysis of the data that the majority of students (42.8%) agree, and 30.9% strongly agree that their teachers emphasize the importance of honesty and integrity while forbidding deception. The mean score of 3.89 indicates a strong perception among students that their teachers prioritize teaching these values. A smaller portion (9.2%) disagrees, and 4.6% strongly disagrees, suggesting that the majority of students feel that honesty and integrity are important lessons conveyed by their teachers (Table 4.1.41).

42. It was found that the majority of students (44.7%) strongly agree, and 29.6% agree that their parents show honesty and integrity while prohibiting lying and deceit. The mean score of 4.05 indicates a strong belief among students that their parents prioritize these values. Only a small portion (11.8%) disagrees, and 3.3% strongly disagrees, suggesting that the vast majority of students view their parents as upholding honesty and integrity in their actions (Table 4.1.42).
43. It was revealed that a significant portion of students (35.5%) disagree, and 15.1% strongly disagree with the statement that their relatives are honest and opposed to lying. Only 11.2% strongly agree, and 17.8% agree. With a mean score of 2.82, the responses suggest that students generally perceive their relatives as less consistent with honesty and opposition to lying. This disagreement reflects a perception that some relatives may not fully embody these values (Table 4.1.43).
44. It is founded from the analysis of the data that 43.4% of respondents agree or strongly agree that their neighbors are fair and free from deceit, while 36.2% disagree or strongly disagree. A notable 20.4% remained neutral. The mean score of 3.01 indicates that students' perceptions regarding their neighbors' honesty and fairness are mixed (Table 4.1.44).
45. The analysis shows that 45.4% of respondents agree or strongly agree that their fellow students are honest and sincere, while 37.5% disagree or strongly disagree. Another 17.1% are neutral. The mean score of 3.18 suggests a generally positive view of honesty and sincerity, though many students have differing opinions. (Table 4.1.45).
46. The findings have shown that a significant majority (81.6%) of students agree or strongly agree that their teachers are trustworthy and educate the value of honoring agreements and pledges. The mean score of 3.99 indicates a strong perception of trustworthiness among teachers. Only a small percentage (11.9%) disagree or strongly disagree, while 6.6% are neutral, reflecting a

broad consensus that teachers emphasize ethical values such as honoring commitments (Table 4.1.46).

47. The findings have shown that a strong majority (72.4%) of students agree or strongly agree that their parents always fulfill their commitments. The mean score of 3.88 reflects a positive perception of parental reliability and commitment. A smaller portion (19.8%) disagrees or strongly disagrees, while 7.9% remain neutral, indicating that the majority of students see their parents as dependable in honoring their commitments (Table 4.1.47).
48. It is founded from the analysis of the data that a significant majority (62.5%) of students disagree or strongly disagree that their relatives consistently honor promises and commitments. Only 20.4% agree or strongly agree with the statement, while 17.1% remain neutral. The mean score of 2.38 suggests that students generally perceive their relatives as less reliable in fulfilling commitments, indicating a lack of dependability in this aspect. (Table 4.1.48).
49. The analysis of the data shows that almost half (46.7%) of the students agree or strongly agree that their neighbors are reliable and keep their promises. However, 39.5% disagree or strongly disagree, and 13.8% are neutral. The average score of 3.11 indicates that while many students see their neighbors as reliable, there are still some who feel the opposite or are unsure (Table 4.1.49).
50. It is founded by the analysis that most students (68.4%) agree or strongly agree that their fellow students always keep their promises and value the trust others place in them, as indicated by the mean score of 3.79. However, a small number of respondents (13.2%) disagreed or strongly disagreed, while 17.8% remained neutral. This suggests that while most students take their promises and the trust others have in them seriously, there is some variation in the responses. (Table 4.1.50)



51. The t-value of 0.551 and p-value of 0.582 indicate no significant difference in the perceptions of BS First-year and Final-year students regarding moral practices in society.

### **5.3 DISCUSSION**

The importance of moral development cannot be overstated. As a nation, we must work to enhance our moral practices. Students learn moral values from their teachers, parents, relatives, neighbors, and peers, making perceptions regarding their practices a reflection of what they have internalized. If students perceive that others are not adhering to moral principles, it signals a belief that moral practices are not valued, which can harm the social fabric and impact their future success. Therefore, understanding students' current moral perspectives is essential. This study aims to contribute to improving students' moral foundations by exploring their perceptions and the mindset that shapes their actions.

The findings of the research shows that teachers parents and fellow students are regarded as the most influential figures in shaping students' moral perceptions, with the strongest positive ratings across most dimensions of moral practice. In contrast, students' perceptions related relatives and neighbors were mixed, especially in areas such as fairness, trustworthiness, and kindness. This highlights the need for further efforts to strengthen the moral practices within extended family structures and neighborhoods. Overall, the findings emphasize the importance of immediate family members and educators in shaping students' moral values while pointing out the need for greater moral accountability and positive role modeling within broader social circles. The mean scores for fairness (3.98) and respect (3.91) indicate that teachers are seen as equitable and considerate in their interactions. These results align with the literature, suggesting that teachers play a pivotal role in shaping students' moral development through modeling ethical behavior (Smith & Jones, 2022). The strong perception of teachers' commitment to justice and responsibility (mean scores of 4.02 and 4.16, respectively) further highlights their influence in fostering a morally conscious learning environment. Students' perceptions of their parents' moral practices were overwhelmingly positive, with high mean scores for fairness (4.01),

respect (4.01), and responsibility (4.04). These findings reflect the centrality of parents in instilling core moral values in their children, consistent with prior studies emphasizing the family's role in moral development (Johnson & Carter, 2021). The results regarding students' perceptions of their relatives were less favorable compared to other categories.

The mean scores for fairness (2.40), respect (2.64), and responsibility (2.86) indicate a general dissatisfaction regarding extended family members' moral practices. Students' perceptions regarding their neighbors were varied, reflected in moderate mean scores for fairness (2.92) and respect (3.27), indicating the complex and diverse social dynamics within neighborhood interactions. Perceptions of fellow students were generally positive, with high mean scores for respect (3.94), fairness (3.81), and responsibility (4.01). These findings indicate that students perceive their peers as equitable, kind, and accountable. This aligns with studies showing that peer groups significantly influence moral development through social interaction and shared experiences (Roberts, 2021).

The findings suggest a hierarchy in the perception of moral practices, with parents and teachers rated highest, followed by fellow students, and then neighbors, and relatives. This aligns with the ecological systems theory, which posits that proximal relationships (e.g., parents and teachers) have a stronger influence on moral development than distal ones (e.g., neighbors and relatives) (Bronfenbrenner, 1992).

The t-value of 0.551 and p-value of 0.582 suggest that there is no significant difference between the perceptions of BS First-year and Final-year students regarding moral practices in society, in the Faculty of Education at IIUI. This finding indicates that, despite the students being at different stages of their academic journey, their perceptions of moral practices remain consistent. It implies that the students' moral outlook may not be significantly influenced by their academic progression or the experiences accumulated during their time in university. This result challenges the assumption that moral development or perceptions would naturally evolve with increased exposure to academic and social experiences.

Moral development is profoundly influenced by family dynamics, with parental instruction playing a pivotal role in shaping children's understanding of good and bad (Eisenberg et al., 2010). Families establish the initial boundaries and standards that guide moral reasoning, laying the foundation for ethical behavior. Through consistent reinforcement of rules, values, and disciplinary practices, parents help children internalize concepts of right and wrong. These family interactions serve as the primary environment where children are introduced to moral principles, such as honesty, respect, and empathy, which are critical for navigating broader social contexts. Parental modeling of ethical behavior further reinforces these lessons, as children tend to imitate and adopt the values exhibited by their caregivers.

#### **5.4 CONCLUSIONS**

On the basis of the findings of the study the following conclusions have been drawn:

1. It is concluded that teachers play a vital role in students' lives, not only as educators but as influential role models who shape students' moral and ethical values through their daily interactions. Students consistently perceive teachers as strong exemplars of moral conduct, embodying respect, kindness, and integrity. (objective: 1) (finding 1,6,11,16)
2. It is concluded that parents serve as the primary role models for students, imparting essential values such as honesty, responsibility, and kindness through their behavior and interactions. Students view parents as upholders of high moral standards, characterized by respect, equity, trustworthiness, and responsibility. (objective:2) (finding 27,32)
3. It is concluded that students see room for improvement in the moral practices of extended family members, particularly in fairness, respect, kindness, trustworthiness, responsibility, and honesty. Strengthening these values can enhance family unity and reflect key ethical principles. (Objective 3; Findings 3, 8, 13)
4. The study concludes that students' perceptions regarding neighbors' moral practices reflect mixed perspectives. While some students indicated that

neighbors foster harmony and respect dignity, others see room for improvement in areas such as fairness, kindness, and trustworthiness. (Objective: 4; Finding: 4)

5. It is concluded that students' moral practices are highly influenced by their fellow students at university level. They revealed their fellow students as fair, respectful, and trustworthy individuals who strive to avoid harm and promote unity. (objective:5) (finding 15,30)
6. It is concluded that there is no notable difference in the perceptions of BS Education first-year and final-year students regarding moral practices in society. This suggest that students' views regarding moral practices of their authoritative figures remain similar regardless of their academic progression.

## **5.5 RECOMMENDATIONS**

On the basis of findings and conclusion following recommendations were made:

1. Teachers are seen as strong role models in upholding moral practices. It is recommended that teachers continue to emphasize moral and ethical values in their daily interactions with students. Institutions may provide regular professional development opportunities for teachers to enhance their capacity to model positive behavior effectively. (conclusion:1)
2. The data highlighted parents as primary role models who instill values like honesty, responsibility, and kindness. It is recommended that parents actively reinforce moral values through consistent actions and communication. To support this, schools and communities can offer simple parenting workshops or awareness programs. These can help parents learn practical ways to guide their children through consistent actions and open communication, ensuring strong moral development at home. (conclusion:2)
3. Findings revealed that there is room for improvement in how extended family members demonstrate moral values. To support this, awareness campaigns or family counseling programs can help strengthen relationships and encourage

ethical behavior within the extended family. Use Facebook, WhatsApp, or YouTube to share short, relatable videos, quotes, or skits about family ethics. These can be made by students or local youth as part of volunteer or university projects. (conclusion 3)

4. The data indicated varied perceptions of neighbors' moral practices. It is recommended that communities foster mutual respect and cooperation by organizing social events and community-based programs. To make this feasible, local authorities, religious institutions, or community-based organizations could collaborate to establish neighborhood committees using existing structures such as local mosques, schools, or union councils. These committees can serve as platforms for open dialogue and community bonding. (conclusion: 4)
5. Findings indicated positive influence of fellow students on moral practices of students at the university level. It is recommended that universities actively promote peer-led initiatives that encourage fairness, respect, and unity among students. To make this practical, universities can establish student mentoring programs where senior students guide and support juniors, helping to foster a culture of trust and responsibility. Universities can also organize peer counseling groups where students help each other resolve conflicts and promote kindness. By utilizing existing resources like student affairs offices, faculty advisors, and campus spaces, these programs can be implemented effectively without requiring significant additional funding. Such initiatives encourage students to lead by example, creating a supportive environment that strengthens moral practices on campus. (conclusion :5)
6. The data shows no significant difference between the perceptions of BS Education first-year and final-year students regarding moral practices in society. This indicates that students' views about moral behavior of authority figures remain stable throughout their studies. Therefore, it is recommended that universities explore new and engaging ways to actively involve students in moral development beyond traditional curriculum, such as through

interactive seminars, community projects, and leadership opportunities. These activities can provide practical experiences that reinforce moral values and encourage students to apply them in real-life situations, enhancing the university's role in shaping ethical behavior. (conclusion :6)

## **5.6 RECOMMENDATIONS FOR FUTURE RESEARCHERS**

1. Future studies should include male students and other academic disciplines to provide a broader perspective on moral practices in society.
2. Comparative studies across different universities and regions can provide deeper insights into cultural variations in moral perceptions.
3. Future research can assess the impact of specific moral education programs or community initiatives on students' perceptions.
4. Incorporate in-depth qualitative interviews to better understand the underlying reasons behind students' perceptions of moral practices.

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## **APPENDIX -I**

### **INTERNATIONAL ISLAMIC UNIVERSITY ISLAMABAD FACULTY OF EDUCATION, DEPARTMENT OF EDUCATIONAL LEADERSHIP AND MANAGEMENT**

#### **Questionnaire**

Respected students, researcher is MS scholar at Department of Educational Leadership and Management, Faculty of Education, IIUI, and presently conducting research titled “Analysis of University student’s Perceptions of Moral Practices in Society”. Please take a few minutes to complete this survey.

**Instruction:** You are required to read the statements carefully, please tick against the selected answer truly. All the information will be kept confidential and used for research purposes only. There are five alternatives to choose from:

**Scoring key:** SA= Strongly Agree (5), A= Agree (4), N= Neutral (3), D=Disagree (2), SD=Strongly Disagree (1).

| S<br>No | Statements  | SA | A | N | D | SD |
|---------|---|----|---|---|---|----|
|         | <b>Equality</b>   |    |   |   |   |    |
| 1       | My teachers treat everyone equally regardless of their background or status         |    |   |   |   |    |
| 2       | My parents act fairly in their interactions with others                             |    |   |   |   |    |
| 3       | My relatives treat all individuals equitably and without any form of discrimination |    |   |   |   |    |
| 4       | My neighbors treat everyone fairly  |    |   |   |   |    |
| 5       | My fellow students treat everyone equally   |    |   |   |   |    |
|         | <b>Respect and kindness</b>   |    |   |   |   |    |
| 6       | My teachers treat everyone with respect and kindness                                |    |   |   |   |    |
| 7       | My parents treat everyone with respect and kindness                                 |    |   |   |   |    |
| 8       | My relatives are always kind to us  |    |   |   |   |    |
| 9       | My neighbors always treat others with kindness and respect                          |    |   |   |   |    |
| 10      | My fellow students treat others with respect and kindness                           |    |   |   |   |    |
|         | <b>Human dignity</b>  |    |   |   |   |    |
| 11      | My teacher has a deep respect for the dignity of every student                      |    |   |   |   |    |
| 12      | My parents always show respect for the dignity of every individual                  |    |   |   |   |    |

|    |  |  |  |  |  |  |
|----|--|--|--|--|--|--|
| 13 | My relatives treat everyone with respect and nobility                                    |  |  |  |  |  |
| 14 | My neighbors always show respect for every individual's dignity                          |  |  |  |  |  |
| 15 | My fellow students show respect and treat others with dignity                            |  |  |  |  |  |
|    | <b>Avoiding Oppression:</b>  |  |  |  |  |  |
| 16 | My teachers are fair and strive to prevent oppression                                    |  |  |  |  |  |
| 17 | My parents prioritize fairness and strive to avoid any form of oppression                |  |  |  |  |  |
| 18 | My relatives stand up against oppression and support fairness                            |  |  |  |  |  |
| 19 | My neighbors actively speak out against oppression and are strong proponents of fairness |  |  |  |  |  |
| 20 | My fellow students avoid contributing to any form of oppression.                         |  |  |  |  |  |
|    | <b>Justice</b>   |  |  |  |  |  |
| 21 | My teachers are fair and just in all their dealings and interactions                     |  |  |  |  |  |
| 22 | My parents are fair and just in all of their dealings and interactions                   |  |  |  |  |  |
| 23 | My relatives always act fairly and justly in all their dealings and interactions         |  |  |  |  |  |
| 24 | My neighbors are always kind and fair in their dealings and interactions                 |  |  |  |  |  |



|    |   |  |  |  |  |  |
|----|---|--|--|--|--|--|
| 25 | My fellow students always act justly in all their interactions  |  |  |  |  |  |
|    | <b>Avoiding Harm</b>  |  |  |  |  |  |
| 26 | My teachers never hurt anyone and also gave us this lesson  |  |  |  |  |  |
| 27 | My parents never cause harm to others   |  |  |  |  |  |
| 28 | My relatives have never caused harm to anyone   |  |  |  |  |  |
| 29 | My neighbors never cause harm to others   |  |  |  |  |  |
| 30 | My fellow students are always conscious of their actions and make sure that they never cause harm to others |  |  |  |  |  |
|    | <b>Brotherhood/Sisterhood</b>   |  |  |  |  |  |
| 31 | My teachers abide by the principles of brotherhood/Sisterhood   |  |  |  |  |  |
| 32 | My parents taught me to value the importance of unity and togetherness, which I deeply respect              |  |  |  |  |  |
| 33 | My relative adheres to brotherhood  |  |  |  |  |  |
| 34 | My neighbors show their fraternity by living in harmony   |  |  |  |  |  |
| 35 | My fellow students constantly aim to live in harmony  |  |  |  |  |  |
|    | <b>Responsibility</b>   |  |  |  |  |  |
| 36 | My teachers taught taking responsibility for one's actions and accountability                               |  |  |  |  |  |
| 37 | My parents are responsible and fulfill their obligations  |  |  |  |  |  |

|    |   |  |  |  |  |  |
|----|---|--|--|--|--|--|
| 38 | My relatives always take responsibility for one's actions and fulfill their obligations       |  |  |  |  |  |
| 39 | My neighbors show accountability for their actions and fulfill their responsibilities         |  |  |  |  |  |
| 40 | My fellow students always take responsibility for their actions and fulfill their obligations |  |  |  |  |  |
|    | <b>Avoiding Falsehood</b>   |  |  |  |  |  |
| 41 | My teachers teach the importance of honesty and integrity and forbid deception                |  |  |  |  |  |
| 42 | My parents show honesty and integrity and prohibit lying and deceit.                          |  |  |  |  |  |
| 43 | My relatives are honest and vehemently opposed to lying.                                      |  |  |  |  |  |
| 44 | My neighbors never deceive anyone and they are fair in their interactions                     |  |  |  |  |  |
| 45 | My fellow students never lie to anyone and are always sincere                                 |  |  |  |  |  |
|    | <b>Fulfilling Trusts</b>  |  |  |  |  |  |
| 46 | My teachers are trustworthy and educate the value of honoring agreements and pledges          |  |  |  |  |  |
| 47 | My parents always fulfill their commitments   |  |  |  |  |  |
| 48 | My relatives always honor promises and commitments  |  |  |  |  |  |
| 49 | My neighbors are reliable and honor their agreements  |  |  |  |  |  |

|    |  |  |  |  |  |  |
|----|--|--|--|--|--|--|
| 50 | My fellow students always fulfill the promises they make and value the trust that others place in them |  |  |  |  |  |
|----|--|--|--|--|--|--|

## **APPENDIX -II**

### **Focus Group Interview Questions**

1. Can you experience where you felt your teacher/parent/relative/neighbor/fellow student treated someone unfairly? How did it make you feel?
2. How do you think we can promote equality in our daily interactions?
3. Describe a situation where someone showed you kindness and respect. How did it impact you?
4. How can we encourage more kindness and respect among students, teachers, and community members?
5. Have you ever witnessed someone's dignity being disrespected? How did you respond?
6. What can we do to promote a culture of respect for human dignity in our society?
7. Can you think of a time when you saw someone being oppressed or bullied? How did you react?
8. How can we work together to prevent oppression and promote fairness in our community?
9. Describe a situation where you felt justice was not served. How did you feel?
10. How can we promote justice and fairness in our daily interactions?
11. Have you ever seen someone causing harm to another person? How did you respond?
12. What can we do to promote a culture of avoiding harm and promoting well-being in our society?
13. Can you share an experience where you felt a strong sense of unity and togetherness with others? What made it special?

14. How can we foster a sense of brotherhood/sisterhood in our community?
15. Describe a situation where someone took responsibility for their actions. How did it impact you?
16. How can we encourage more accountability and responsibility among students, teachers, and community members?
17. Have you ever seen someone lying or deceiving others? How did you respond?
18. What can we do to promote honesty and integrity in our daily interactions?
19. Can you think of a time when someone broke your trust? How did you feel?
20. How can we promote a culture of trust and reliability in our society?