
Perceptions of Students Regarding the Promotion of Values at Secondary School Level

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Abstract: *The purpose of the study was to explore the perceptions of students regarding promotion of Islamic values and to identify the perceptions of students regarding promotion of moral values. All 31252 secondary school students of 74 Government High School constituted population of the study. Out of total population 100 students were conveniently selected from 10 Government High Schools of district Swabi. A closed ended questionnaire containing 10 items based on Likert scale was developed with the consultation of the supervisor in relation to the objective of the subject. The collected data was presented in tabulated form. Frequency and percentage were used as statistical tool to analyzed data. Findings of the study revealed Majority of the respondents agreed that most of our teachers have knowledge about Islamic and moral values. Most of the participants agreed that teachers teach us to start every work with recitation of “Tasmiya”. Several respondents believed that teachers teach us about the importance of Salah in our daily life. Maximum participants agreed that teacher teach us important events from the holy life of Prophet (SAW). Most of the subjects agreed that teachers teach us about the importance of life on earth and heaven. Majority of the participants were agreed that teacher inculcate the value of speaking truth in our life. Several respondents believed that teachers teach us about the importance of honesty. Many participants agreed that teachers teach us about the importance of brotherhood in life. Most of the subjects agreed that teachers teach us about the importance of keeping promises. Many participants believed that teachers teach us about the importance of condolence.*

Key Words: Islamic Values, Moral Values

Introduction

Background of the Study

One of the most important aspects of a Muslim's life is to have a high moral standard. It mainly concerned with teaching and disciplining the students to have the best manners and personal characteristics. In this case, developing the student's moral is automatically linked to the educational system. In which the education plays a pivotal role in shaping moral among students, even it became stronghold cultural of the community. The role of the educational institutions is also important to fortifying with social changes in Swabi. The rapid social changes in lifestyle have led to a loveless in social culture among adolescents. These phenomena were indicated from morals, lifestyles, and social activities of adolescence in everyday life.

Furthermore, the rapid change in social life is one of the most significant current discussions about legal and student's moral. The societal climate issues morality of adolescent over the past

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decade remain unprecedented. It's becoming increasingly difficult to ignore into this study where the students are involved in deviant behavior often linked to the educational institutions. However, these rapid changes are having a serious effect on social life through of cognitive and emotion aspects process (Aswati, 2007), even it also takes effect on long-term nation-building. The issues attributed to moral values of students in the latest decade are becoming agitated Swabi's government including parents of the students.

The past decade has been flowing up the student's moral values of many mass medias of Swabi. Anas-Adam (2014) states Swabi's government in facing student's dry of religious values. Thus, social phenomena are very affecting to lifestyle, morals, and student's behavior (Nurullah, 2008). A considerable amount of the studies has been published on student's lifestyles. Some of the studies recorded that peer, school's climate, and curriculum running of educational system were influence toward cognitive of the students (Howes, 2000; Gazelle, 2006; Nelson & DeBacker, 2008). The Swabi's local media such Serambi-Indonesia (2013) has increasingly flow up to describe societal phenomena related to moral values of the students. Moral values issues have been involved the students such as disrespect to the teachers and drugs also reported by The Globe-Journal (2014). The moral decadent issue whether indirectly or directly has been predict effecting toward personality and family's institution and nation-building. Researchers have studied the effect of moral decadence among students toward a nation-building (Bozdogan, 2001; Harding, 2008; Waghid, 2004). Theoretically, the moral decadence closely associated with individual personality and societal culture (Coleman & Coleman, 1994; Robertson, 1992), even it also linked with educational system (Hashim & Langgulung, 2008), and curriculum was running in the school institutions (Bigger, 2013). Many studies addressing to related to social changes and morality values report relationships societal interaction, peers and education system with behavioral students (Howes, 2000; Vitell et al., 2009; Yonker, Schnabelrauch, & DeHaan, 2012). There is a consensus among social scientists that behavioral changes due to the learning process undertaken in educational institutions (Coleman & Coleman, 1994; Giddens, 1979; Hedstrom & Swedberg, 1998; Merton, 1968).

As a social institution, the educational system plays a pivotal role in controlling and developing of morality values of the students. Although there were many researches about moral values of students, few of them focused on moral decadence, so it is necessary to do deep research on influencing of moral developmental values of individual behavior. Developing of moral values of students is also linked with religiosity and spirituality. Few of the studies analyses have examined the relationship between religiosity and moral values of students (Gladden, et al., 2009; Vitell et al., 2009). On the other hand, more recent studies have confirmed that the spirituality and religiosity is influence over the moral values of the students (Bigger, 2013; Weeden & Kurzban, 2013). Of course, to make sense of spiritual development in moral values, it must be related to the process of learning to undertake and the outcomes intended. It has relevant to Parsons et al, (1965) which argued that education acts as the 'focal socializing agency ' in modern society.

The school plays the central role in the process of secondary socialization, taking over from primary socialization. This socialization also involves learning the rules, spiritual values, and norms of the society as a whole. In the school system, students learned the dominant culture and moral values.

Statement of the Problem

When we refer to the symbolic interaction's theory, the interactions between the students and teachers will be affected everyday life. Thus, the education system plays an integral role in individual live such as society as a whole, sociologists view that role from many diverse points of view. Literature reviews have indicated that there was no report on moral values developing in the school system.

Although the construct moral values have been widely used on the study related to behavioral students, and on the study influential toward behavioral students, it has been limited use for development of vertical moral values in their studies. Therefore, this study explores the perceptions of students regarding the promotion of values at secondary school level in Swabi.

Objectives of the Study

1. To explore the perceptions of students regarding promotion of Islamic values
2. To identify the perceptions of students regarding promotion of moral values.

Research Question

1. To explore the perceptions of students regarding promotion of Islamic values
2. To identify the perceptions of students regarding promotion of moral values.

Significance of the Study

The present study will be beneficial for all the stakeholders belongs to teaching learning process.

Delimitation of the Study

The study was delimited to secondary school students of Government High School of district Swabi.

Review of Related Literature

Values

The literature review described on this path aimed to explain the theories and constructs are involved in this research. The literature will use due to Islamic moral and scanty references more relevance to Islamic terms. It will explain according to Quran and Hadis, and several experts attributed to it. Few kinds of the literature of Islamic moral word consist of four: wisdom (hikmah), courage (shaja'ah), temperance ('iffah), and justice ('adl), It has listed by Al-Ghazali in his theory of virtue of the book of Sherif (1975). It was four majors ethical in the Islamic philosophy. This term is used in relation to the soul: heart (qalb) soul or self (an-nasf), spirit (ruh) and intellect (al-'aql). Each of these has two meanings; one material and the other spiritual (Ghazali, 1980). The spiritual meanings of these four terms refer to the same spiritual entity (latifah ar-ruhaniyyah) (Ghazali, 1980). The soul in this sense is more important than the body and its members because the formers are the divine origin, while the body is of base matter (Sherif, 1975). Following of four majors ethical mentioned was elaboration in the word of Islamic moral (ahkhlaq). Thus, Islamic moral basic is on principle to attainment wisdom of acts that emits the behavior, bravery, and self-concept, and justice, and it has covering in two ways characters of moral, it related to vertically values and related to horizontally values.

The moral vertical values are individual manner relationships between an intrinsic attitude to God in daily life, while the moral vertical values are individual manner relationships with an extrinsic attitude against social environment and nature world in daily life (Hoque, 2004). Islamic psychological perspective the moral linked with souls (nafsiyah) and which belongs to it with also calls ma'nawiyah (Mohamed, 1995). One important note of Islamic moral values in Islamic psychology is also that all the sources of literature attributed to Quran and Hadith. The Quran and had it has mentioned numerous moral value that every Muslim should incorporate into his or her character. Moral values in the Islamic literature is good meaning and the determines positive and negative attitudes, and not left for motivations only, they are moved by faith. Islamic moral values not all values of Islam are what is thought of as to conforming with mid, for the mind in Islam is a means for understanding decided values.

Aims of Moral in Islam

Moral values in Islam aim to determine human activity in a Muslim society, and to promote and control their behavior to the benefit of the whole society and its individuals, and to bring for all individuals a good conclusion in the other life. It aims to integrate human attributes, behavior, activity that aims to prepare followers of the Lord, whom Islam described them and clarified the path of goodness for them. Moral values in Islam then, whether they are individual such as sincerity, patience, charity love, soul combating, or common such as self-feeling, obligation, and call for Islam, are meant to bring individual and society benefit and protect human benefit (Halstead, 2007).

From this point, we determine the main foundations of Islamic value theory as to the following objective: the most common foundations of Muslim life are that human should seek to attainment of the Oneness of God, which is a strict respond to all that human thinking about the continent, life, and life, life before and the after him, and that is what humans should use to seek true worship of the Lord (Ma'súmián, 1995). This is the system revealed by the Quran and Hadith. The system of value in Islam seeks to prepare the individual for a strong building, who seek to achieve the Say of Allah, Praise the Lord, this is a portrays that differs from the portrayal of the good citizen in other contemporary systems (Karpat, 2001). The good person in human systems could seek to build his self-society on the other societies be balancing as Islamic value system is built on balance as the principle of everything.

For all this, Islam seeks to integrate all life aspects materialistic or spiritual, and seek to build individual objective along with the society aims and call for all to integrate words with deeds, and to balance between human needs in this life and his wishes in the other life. According to Alavi (2007), Islam makes the moral side a measure for good deeds, and the main side in values are the main objectives for the message of Islam. The Noble Prophet came to complete good morals, and Islam cares for the development of moral feeling in human nature, and makes correctness the guide to human behavior both publicly and privately, as Islam assures the moral side in all worships (Halstead, 2007). Several Muslim scholars' cares about moral values of different names, for example, Faith Sections and decencies or virtues, and morals of great sins (Sherif, 1975; Al-Jawziyyah, 1977; Ramzi, 1994). Ramzi (1994) said that values of Islam could be divided into materialistic, human, moral and spiritual. The source of values in Islam differs as to another source of moral (Karpat, 2001; Sherif, 1975). Islamic moral values would be Holy Quran and Prophetic Hadith, and this means that values should be absolute and stable. Mohamed (1995) said such sources of values in Muslims societies could be referred back to traditions and habits, resembling other nations, or intellectual and civilization citing, innovation in religion and other kinds of sources which relevant to. On the other side, admits that religion regulates beliefs and behaviors related to sacred things and that they resemble unity of believers (Halstead, 2007). From the individual side, it assists them to feel security, stability, and safety, to determine their identity, and group belongingness and their acceptance of values and beliefs that religion regulates. From the side of society, it helps in regulating emotions and their sustainability, and this is one of the pillars of community continuity and sustainability. In short, a Muslim has to work upon his moral character. Thus, the better values a Muslim incorporates into his character, a better and practicing Muslim he becomes and it is on the basis of this moralist practice of Islam that he will be among the blessed ones, both in this world and in the world hereafter.

Vertical and Horizontal Islamic Moral

Discussion on Islamic moral vertical and moral horizontal is to explain few major's moral attributed to study. The Islamic moral vertical refers to God-consciousness and the Islamic moral horizontal refers to social life responsibilities. Two majors in moral values furnish are relevant to Quran and

Hadith. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances (Dughazah, 2009). To achieve these rights, Islam provides not only legal safeguards but also a very effective moral system. Islam builds a higher system of morality by virtue of which mankind can realize its greatest potential. Islam purifies the soul from self-seeking egotism, tyranny, wantonness, and indiscipline. Islam generates kindness, generosity, mercy, sympathy, peace, disinterested goodwill, scrupulous fairness and truthfulness towards all creation in all situations (Metcalf, 1984). It nourishes noble qualities from which only good may be expected. Here we furnish some moral indicators for various aspects of life a Muslim's life. Islamic moral covers the broad spectrum of personal moral conducted of a Muslim as well as his social responsibilities. Following of God-consciousness, it consists of humility, modesty, control of passions and desires, truthfulness, Integrity, patience, steadfastness, and fulfilling one's promises, while the social life consists of social responsibilities, parent, relative, and neighbor are based on kindness and others consideration (Annalakshmi & Abeer, 2011; Krauss et al., 2005). Actually, following the Quran and Hadith, a Muslim has to discharge his moral responsibility not only to his parents and related to the neighbor but also to the entire mankind, all animals and others. For example, hunting of birds and animals for the sake of game without any permission. Similarly, cutting trees and plants which yields fruit is forbidden unless there is a very pressing need for it.

Research Methodology

Nature of the Study

The study was descriptive in nature in which the researcher collected data concerning the current status of the subject of the study.

Population of the Study

All 31252 secondary school students of 74 Government High School constituted population of the study.

Sample of the Study

Out of total population 100 students were conveniently selected from 10 Government High Schools of district Swabi

Research Instrument

To collect data from the respondents, a closed ended questionnaire containing 10 items based on Likert scale was developed with the consultation of the supervisor in relation to the objective of the subject.

Data Collection

The researcher personally visited the sample schools for collecting data. The questionnaire was distributed among the respondents and after an interval of two days the filled questionnaire was collected back from them.

Data Analysis Tool

The collected data was presented in tabulated form. Frequency and percentage were used as statistical tool to analyzed data.

Analysis of Data

Table 1. Teachers of your Class have Knowledge about Islamic and Moral Values

	SA	A	U	DA	SDA
Frequency	40	30	10	17	03
Percentage	40	30	10	17	3

Table 1 showed 70% of the respondents agreed that most of our teachers have knowledge about Islamic and moral values

Table 2. Teachers Teach us to Start every Work with Recitation of “Tasmiya”

	SA	A	U	DA	SDA
Frequency	40	40	10	5	5
Percentage	40	40	10	5	5

Table 2 responses showed that 80% of the participants agreed that teachers teach us to start every work with recitation of “Tasmiya”

Table 3. Teachers Teach us about the Importance of Salah in our Daily Life

	SA	A	U	DA	SDA
Frequency	35	37	5	13	10
Percentage	35	37	5	13	10

Table 3 indicated 72% of the respondents believed that teachers teach us about the importance of Salah in our daily life.

Table 4. Teacher Teach us Important events from the Holy Life of Prophet (SAW)

	SA	A	U	DA	SDA
Frequency	30	40	10	10	10
Percentage	30	40	10	10	10

Table 4 elaborated 70% of the participants agreed that teacher teach us important events from the holy life of Prophet (SAW).

Table 5. Teachers Teach us about the Importance of Life on Earth and Heaven

	SA	A	U	DA	SDA
Frequency	40	40	5	5	10
Percentage	40	40	5	5	10

Table 5 showed 60% of the subjects agreed that teachers teach us about the importance of life on earth and heaven

Table 6. Teacher Inculcate the Value of Speaking Truth in our Life

	SA	A	U	DA	SDA
Frequency	20	41	15	19	05
Percentage	20	41	15	19	5

Table 6 described 61% of the participants were agreed that teacher inculcate the value of speaking truth in our life

Table 7. Teachers Teach us about the Importance of Honesty

	SA	A	U	DA	SDA
Frequency	40	35	10	5	10
Percentage	40	35	10	5	10

Table 7 showed 75% of the respondents believed that teachers teach us about the importance of honesty

Table 8. Teachers Teach us about the Importance of Brotherhood in Life

	SA	A	U	DA	SDA
Frequency	40	42	8	10	0
Percentage	40	42	8	10	0

Table 8 indicated 82% of the participants agreed that teachers teach us about the importance of brotherhood in life

Table 9. Teachers Teach us about the Importance of Keeping Promises

	SA	A	U	DA	SDA
Frequency	39	35	6	10	10
Percentage	39	35	6	10	10

Table 9 elaborated 80% of the subjects agreed that teachers teach us about the importance of keeping promises

Table 10. Teachers Teach us about the Importance of Condolence

	SA	A	U	DA	SDA
Frequency	40	45	5	0	10
Percentage	40	45	5	0	10

Table 10 described 86% of the participants believed that teachers teach us about the importance of condolence.

Findings

1. Table 4.1 showed 70% of the respondents agreed that most of our teachers have knowledge about Islamic and moral values
2. Table 4.2 responses showed that 80% of the participants agreed that teachers teach us to start every work with recitation of “Tasmiya”
3. Table 4.3 indicated 72% of the respondents believed that teachers teach us about the importance of Salah in our daily life.
4. Table 4.4 elaborated 70% of the participants agreed that teacher teach us important events from the holy life of Prophet (SAW).
5. Table 4.5 showed 60% of the subjects agreed that teachers teach us about the importance of life on earth and heaven

6. Table 4.6 described 61% of the participants were agreed that teacher inculcate the value of speaking truth in our life
7. Table 4.7 showed 75% of the respondents believed that teachers teach us about the importance of honesty
8. Table 4.8 indicated 82% of the participants agreed that teachers teach us about the importance of brotherhood in life
9. Table 4.9 elaborated 80% of the subjects agreed that teachers teach us about the importance of keeping promises
10. Table 4.10 described 86% of the participants believed that teachers teach us about the importance of condolence

Conclusion

Majority of the respondents agreed that most of our teachers have knowledge about Islamic and moral values. Most of the participants agreed that teachers teach us to start every work with recitation of “Tasmiya”. Several respondents believed that teachers teach us about the importance of Salah in our daily life. Maximum participants agreed that teacher teach us important events from the holy life of Prophet (SAW). Most of the subjects agreed that teachers teach us about the importance of life on earth and heaven. Majority of the participants were agreed that teacher inculcate the value of speaking truth in our life. Several respondents believed that teachers teach us about the importance of honesty. Many participants agreed that teachers teach us about the importance of brotherhood in life. Most of the subjects agreed that teachers teach us about the importance of keeping promises. Many participants believed that teachers teach us about the importance of condolence

Recommendations

Based on the findings of the study the following recommendations were made

1. Course content might be in line with the moral and Islamic values.
2. Seminar on Seerat Un Nabi might be arranged to aware students from life of Holy Prophet (SAW)
3. A zero period might be scheduled for more accurate inculcation of values
4. Content related to Islamic values might be provided to the students for study.

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