

## ARTICLE

# NEED FOR A MORAL VALUE BASED CURRICULUM IN EDUCATION

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### ABSTRACT

The changing situation in the world has seen a sharp decline in values. Ideally, as the world becomes more integrated with the development of strong cross-cultural ties, conventional moral and cultural norms get lost. Initially, these norms are the ones who guide the way a society operated by setting morals and values for community members. One of the main determinants of morals from the ancient days was spiritual courses. People always humbled before moral beings and are from them that good virtues and societal values were developed. However, this does not apply to moral consideration. It is an aristocratic system where failure to follow morals and set norms can result in punishment of community members. One factor that is vital in shaping and instilling moral virtues in a community is education. This is because young community individuals are exposed to education which has a strong chance of influencing their personality as well as their wholesome growth. This paper offers an inductive research that utilizes various qualitative and quantitative approaches to establish the exact effect of curriculum based on moral values in a morally declining society.

### INTRODUCTION

The modern society has failed to give a consensus definition to how value/values in a society should be defined. These aspects have been found to differ from person to person, culture to culture as well as from one society to another. However, in advanced community's individual have accepted that values are those principles that form part of the crucial aspect of living together in harmony. Thus, they make a connection between individuals and the society as well strengthen the relationships that exist among them.

Furthermore, values are seen as a tool that helps human beings generate ethos so as to be able to guide their lives. Therefore, moral values have been greatly associated to be the symbols which represent what is deemed important to individuals within moral societies have over the years been associated with strict moral values that are followed by every member [1]. These values have lost meaning due to the introduction of new curriculum-based studies that focus less on strengthen them. As a result, various sections of the moral values have shown significant changes in how they deal with an individual whose moral standards are declining. This has been affected due to the classification of values depended on whether they are cultural, moral, aesthetic, political and legal values [2]. Consequently, these classifications have led to the corrosion of moral values in many nations a phenomenon which had not been witnessed before. In addition, Islamic nations have also been affected by the change in values as the new curriculum based teaching only focus on deteriorating the character of individuals rather than give them a foundation [3]. These teaching have escalated the incidences of violence, self-centeredness, bullying, dishonesty and rudeness within the society. As a result, researchers have found out that young individuals care less over morals as well as ethical values [4]. The individuals have shown the little potential of changing and are in turn focused on themselves by promoting their own agendas.

Educational theorists of the ancient days have held the belief that if only the adult world would find a way of getting away from the path of their children, then growth in society would be witnessed [5]. Thus, the case of a society whose moral values are declining should not be viewed as the only that affect a community, but a lot of considerations have to be put on the kind of curriculum used to teach them. The curriculum based form of teaching has had significant impacts on the way a morally declining society ends up behaving [6]. As a result, most educational practitioners, parents and world thinkers believe that children are born helpless and need to be guided by adults through the kind of teaching received. Therefore, in a society whose moral standards are in question and declining the Islamic community believes that the child's behavior is depended on the type of curriculum he/she will be subjected to [7]. As a result, Islamic teachers advocate for peaceful coexistence in the society, and this has been enshrined in their curriculum with emphasis given how it is changing the way a child views the world.

Increased deterioration in behavior among children in various communities has allowed Islamic clerics to hand over the mandate of changing the society to teachers and specified schools. The mission of these schools has always been to develop the young generation both intellectually as well as in their moral virtues which include aspects such as honesty, respect for others and responsibility which form part of the moral education curriculum [8]. These forms of education are carried out in order to enable children to acquire virtues and moral habits that help to individually live a straightforward life. This is aimed at ensuring that they become productive as well as active members in the community [9].

#### KEY WORDS

Morals, Curriculum,  
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## MATERIALS AND METHODS

### Research design

This study utilized a descriptive study design. This is because the amount of data needed will be diverse. This can be well understood if it is obtained over a large area. The reason for this is because there are various diverse Muslim societies in the world which utilize different curriculums. Moreover, the research does not have a theory to prove instead it wants to generalize the influence of the Muslim-based curriculum in a society where morals are declining [10]. To achieve this, broad spectrums of research participants need to be utilized. Moreover, using a descriptive study in conjunction with survey tactics such as sampling will be effective in knowing, understanding, and being conversant with various circumstances so as to be able to advise, explain, defend, decide or reject a given condition, argument, or situation.

### Research strategy

This research used the grounded theory as its primary research strategy because the researcher begins on an open slate without any prejudice or previous ideas. In this regard, data will be collected qualitatively; that is from existing literature on climate change [11]. The sources for the research range from the internet, scholarly articles and publications to already done surveys and interviews<sup>3</sup>. Moreover, an online survey will be carried out in which respondents from various regions where the curriculum used is Muslim based will be interrogated using questionnaires.

### Population and sample size

The survey used about 200 qualitative information sources that were peer reviewed. Furthermore, the numbers of respondents targeted by the study were 200. A careful selection of respondents whose views helped explain the issues that were being studied was made, and it helped offer strong in-depth analysis. It is important to note that the respondents were not Muslims but all individuals who had in one way or another interacted with the Muslim-based curriculum.

### Participants

There was both a physical respondent as well as the use of already conducted research. The literature provided data from across all sections of the world since there is a strong cultural integration at the moment which has made almost all regions to be cosmopolitan. However, representative results were obtained by getting information from different regions that use the moral curriculum. Moreover, a comparison was made between the influence of a Muslim based curriculum and a Christian based on the norms and moral values of the surrounding community [12]. Christianity was selected for comparison because it represents the largest religion before Muslim.

### Materials and equipment

The main material used for this research was existing articles and publications on different education curriculums. Moreover, questionnaires were also utilized in getting data from the research participants from different parts of the globe.

### Procedure

Data collection was through both quantitative and qualitative approaches. In this regard, qualitative techniques were attained via the analysis of previously carried out literature on the matter. On the other hand, online interviews, surveys, and questionnaires were the techniques utilized to collect quantitative data.

### Data analysis and presentation methods

After the data collection stage, data which was raw was edited in order to locate and eliminate errors. After that, the data was categorized into specific categories with similar or closely related groups. Subsequently, the data was verified, validated, and lastly analyzed. Lastly came the data presentation stage which was mainly done using tables.

## RESULTS

### Details of the information sources

The research mostly utilized secondary sources of data which were mainly already done studies. However, all the sources were not utilized except those that could be validated as having been reviewed by other scholars. The study could not be completed without using primary sources of information. Mostly, these were interviews carried out on individuals from different regions which have had experience with the

Muslim-based curriculum [13]. The aim of this was to make sure that there was a good representation of all cultures and communities in the world which had instituted the Muslim-based curriculum.

### Primary research

This comprised of seeking information for the research from people who were respondents. This was carried out via interviews and in some instances questionnaires were utilized. Online administering of questionnaires was preferred because it offered a chance to reach many people in different places or regions.

### Details of the respondents

The number of targeted respondents was 200. Regarding the high number of regions in which the curriculum is Muslim based, this was seen as an enough figure to use in formulating a theory about the impact of Muslim based curriculum in areas with declining morals. However, not all respondents responded as can be seen from the below [Table 1].

**Table 1:** The Respondents

Respondents	200
Respondent	160
Not respondent	40
Percentage	80%

The above [Table 1] indicates 80 percent of the targeted respondents responded. This was considered to be an enough percentage to offer enough information for the study.

**Table 2:** Responses based on adherence to morals

Respondents	Those who felt that Muslim curriculum has a strong influence on morals	Those who did not feel that Muslim curriculum has a strong influence on morals
Total	142	18
Percentage	88.75%	11.25%

[Table 2] shows over 88 percent of the total respondents felt that Muslim based curriculum has an impact on the moral of the surrounding society.

**Table 3:** Responses based on the nature of influence

Respondents	Those who feel that the influence if the Muslim-based curriculum is positive for a society	Those who feel that the influence is negative
Total	121	39
Percentage.	75.63%	24.37%

[Table 3] shows about 75 % of the respondents felt that the Muslim-based curriculum had a positive effect on the moral wellness of society and growth of an individual.

## DISCUSSION

The quantitative data findings agree with qualitative findings specifically Thurston's work which states that there is a strong influence that the Muslim curriculum has on the morals of the society [14]. This is supported by Ryan [12] who believe that most Muslim curriculums have tailored the education techniques to incorporate similar dressing styles as those expected to be used in the normal societal settings. Shang [15] supports the influence of Muslim culture on the morals of the society by stating that the way individuals are punished in the education system rhymes with the way people receive punishments in the outside society.

There seems to be a strong agreement among scholars as most of them including Parker [16] feel that the Muslim curriculum usually helps to cultivate positive moral values within the society. For instance, the school helps to propagate good virtues, positive growth, and strong intercultural learning among students

and even societal members [17]. Mai [18] agrees with the concept of positive moral propagation within the society based on the Muslim curriculum and he feels that it can go a long way in reinstating morals in amorally declining society.

Lastly, there is a section of scholars such as Davies and Glenn who feel that there is a negative effect of a Muslim based curriculum in morally declining society [19, 20]. Primarily, they point out the influence of terrorism and how it has spread through many Muslim schools set up as an example of a negative influence of a Muslim based curriculum [8].

## CONCLUSION

It is apparent that Muslim societies and curriculum rely on strict moral values in their daily activities. As a result, there are various systems which have been put in place to support the development and adherence to these moral values. One of these systems is school. Usually, most of the values that are observed and instilled at school resemble in many aspects to the societal moral expectation. Therefore, schooling can play a significant role in minimizing, eliminating, or reinstating morals in a morally declining society. This is because there is overwhelming evidence which points out to the fact that moral based curriculum has a positive effect on the development of desired morals within the society.

### CONFLICT OF INTEREST

No conflicting interest.

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### FINANCIAL DISCLOSURE

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