

## Perception of Secondary School Students and Teachers about Teachings of Ethical Values Mentioned in Surah Hujrat

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### Abstract

*The study aimed to investigate the perception of secondary school students and teachers about the teaching ethical values mentioned in Surah Hujrat. A confirmatory mixed methods research design was applied. A self-developed questionnaire was used to collect the data from 400 students enrolled in boys' and girls' secondary schools of district Rahimyar Khan. The students were selected by using a multistage sampling technique. Then, data from 40 teachers were collected through semi-structured interviews. Quantitative data were analyzed through the Statistical Package of Social Sciences (SPSS). Students' perception level was determined based on mean scores, frequencies and percentages. An independent samples t-test was applied to compare gender-wise mean scores of secondary school students. Results indicated that the perception of secondary school students was high about the teaching ethical values mentioned in Surah Hujrat, while teachers perceived them at a medium level. Moreover, there was the same perception of boys and girls, rural and urban students, about teaching ethical values. This study may sensitize the curriculum developer, school administrators, secondary school teachers, and students to the significance of teaching and practicing moral values.*

**Keywords:** Ethical Values, Teaching, Practicing, Secondary Schools, Teachers and Students.

### Introduction

Values are fundamental beliefs that guide or motivate attitudes or actions. They help us to determine what is important to us. Values help isolate what is desirable and undesirable for an individual. According to Poorchangizi et al. (2019) values are goals and beliefs that establish behavior and provide a basis for decision-making. Values are specific moral standards important for everyone living in the same society or environment. These standards help set behavior, principles, and attitudes for people to live good lives. Societal conduct, deeds, attitudes, and manners are all directed by values (Saunders et al., 2022).

There are generally two types of values: moral and ethical. Morals are valuable and worth having in one's life, and ethics distinguishes good from evil, right from wrong and fair from unfair. Moral values help distinguish between right and wrong observations and decision-making as considerations about human character and temperament. The study of man involves his whole personality, habits of mind and behavior.

On the other hand, ethics are those constraints related to one's attitude and behavior. A person's attitude and behavior are based on his values, rights, duty, responsibility, truth, lie, fair and fairness, and air. Unfairness helps to find the proper social behavior required to live peacefully in

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a society (Temel et al., 2022). Ethical values have been discussed across centuries, with their impact on education in many different ways and the values that people should apply. It can be stated that our behavior for others and others for us is measured by some standards (Arayesh et al., 2020). Ethics are essential in communicating one's duties and responsibilities in professional and personal life (Temel et al., 2022).

Some moral values include kindness, charity, forgiveness, honesty, patience, justice, respect, keeping promises, and controlling anger. Some other values include love for God and those God loves, love of His Messenger (Muhammad) and His believers. Some significant ethical values present in Surah Hujrat are respect for the Prophet (S.A.W), research, settlement, doing justice, not mocking, not calling others offensive names, not insulting others, avoiding negative speculation, not spying, and not backbiting. It was suspected that the youth of this era were not following the above-mentioned moral values due to two concepts. Firstly, these ethical values may not be taught in schools, and secondly, these values are taught but may not be practiced by teachers and students. This research was conducted to find empirical evidence to accept or reject these two concepts.

Teaching ethical values to everyone, especially the youth, is a requirement of the present situation. Education is the basic need of man, and ethical education is necessary for every aspect of his life. Therefore, ethics education is crucial to leading a successful and dignified life in a civilized society (Temel et al., 2022). School is a platform, and teachers impart moral education to individuals. Therefore, ethics and morality can be propagated through teaching so that nothing else can help. So, school is where students are taught how to use learned manners, care, patience, brotherhood, respect and other morals (Syarif, 2020).

Anything a child learns from his institutions, home, society, and social communication needs to practice knowledge, and keeping it in mind is useless. It is only applicable. Do not practice that knowledge daily. Practicing learned ethics is very necessary for their social set-up. Practicing (ethics) is in the hands of educators rather than any other person to motivate their students (Pring, 2021).

## Literature Review

Nature and nurture have a significant effect on developing and modelling human personality. Beautiful thoughts bring up beautiful minds, leading to a beautiful life. On the other hand, the human environment plays a vital role in developing and creating beautiful thoughts in the human mind. Whatever a human mind develops from the environment will become the action of his/her factors for making or breaking the social morale of society in turn. Social and moral values provide a basis to identify a human, whether he or she is a civilized or uncivilized individual. So, life becomes offensive without moral and ethical values (Ponzio et al., 2018).

The word ethics is derived from the Greek word "ethos", which means "custom" or "character". Ethics, traditions, customs, character, convention, attitude, and ethics are all used with the same meaning (Nanovçe, 2022). Greek philosophers Plato and Aristotle are considered its founders. Aristotle was the first to define it as a branch of philosophy. The branch of philosophy deals with the attitude and behavioral concepts of humans based on some principles, such as obeying social norms and values, doing duties happily, accepting rights, and propagating social and cultural values (Karačić, 2022).

Ethics are some codes people should follow to live well and behave within organizations and societies. These are some standards by which behaviors are evaluated for morality, rightness or wrongness. Ethics is necessary for everyone to follow, especially educated persons. Ethical

behavior is morally and socially acceptable and correlates with society's rights doings (Putri & Simanjuntak, 2022).

Values are internalized in such a way that they become of supreme importance. So that everyone feels happy and proud to adopt them and feel embraced in case of ignoring them. Values are a vital part of a human personality and direct their actions regarding what, why, and how they do something (Hastasari et al., 2022). Values can be defined as liking and disliking someone about something. An individual with values can be rewarded and respected and enjoy life's beauty (Cleeremans & Tallon, 2022). Ethical value denotes something's degree of importance to determine what action or life is best to do, or at least attempt to describe the value of different actions. Ethics are mostly related to human behavior. They define the accepted behavior of humans in a noble and peaceful society. A required human behavior according to ethical standards must be societal, moral, systemized and constructive. There should be an ethical judgement for humans with unrestricted behavior (DeTienne et al., 2021).

There is a strong relationship between moral identity and moral behavior (Temel et al., 2022). Ethics disclose facts about right and wrong. It helps to eliminate society's deficit, as society maintains a balanced social direction (Karataş & Karataş, 2022). Ethics can also be understood from the background knowledge of human traditions and ethics (Tang et al., 2020). Due to the preferences of individuals in society, there is a contradiction in human morals and principles. These principles are based on civilization, traditions, time, ethics, etc. Its members prefer the normative values in society. This acceptance of values becomes a moral identity. There is a strong relationship between moral identity and moral behavior (Temel et al., 2022).

In addition to mental development, moral maturity refers to societal, emotive, logical, and spiritual growth. It is a complex construct that depends on the interaction of all these elements. All must work in union for a good outcome and mental maturity (Yu, 2020). A morally mature person has social development skills, understands others, can persuade others, and has better social and personal interaction. Our religion emphasizes equality and justice. Therefore, a morally positive person keeps these morals in mind when dealing with others (Landmann, 2020). A morally mature person does not indulge in any prejudice or inequality based on color, caste or religion and treats everyone equally, immature minds do this.

A society will be happy and attractive when its people live and interact according to the principles of ethics and moral values. Social values are rules, norms and principles that must be followed to make society happy (Calp, 2020). Commitment, unity, respect for elders, justice, patience, etc., can be learned from parents, teachers and other members of society. Loving children and respecting their duties and rights are other social values important for society's stability. Its people will take specific social values as their right, such as universal brotherhood, women's rights, freedom, security of life and property, etc. Everyone should play their role in inculcating social values in children, i.e., parents, elders, society, teachers, and schools (Shahzad & Saeed, 2023).

Islam teaches us fundamental values which help us live a good life. A child starts learning these values from childhood by observing his parents practicing these values and later on from school and society (Suheri et al., 2023). Five fundamental Islamic values are considered to be its pillars. Those are faith in the oneness of Allah Almighty (believing in His supreme powers), obligatory five prayers (bestowed to Allah Almighty), zakat (purification of wealth), fasting in Ramzan (cleaning body of sins and diseases), performing Hajj if you can perform (showing universal unity and equality). All these values make a beautiful foundation for Islam.

Surah Hujrat is a short surah consisting of only 18 verses. This Surah, despite its brevity, conveys a powerful message. It teaches Muslims some basic morals necessary for leading a peaceful social

life. These social manners, which Islam taught about 1400 years ago, are used by modern society today because modern society has realized over time that adherence to social norms can contribute to the development of a noble and civilized society. This Surah addresses the good social behavior of Muslims towards each other, including these nine beautifully articulated instructions (Purwaningsih, 2023). Some ethical and moral rubrics called "professional ethics" must be followed by everyone in a professional life. Professional ethics is the awareness of rules and regulations of values that are agreed upon and applied by individuals; it is the will of people to communicate in an organizational setup; these are strategies used to interact with other members of society (Forster & Maxwell, 2023).

These control professional values within the norms and morality of service. It regulates professional norms for survival while maintaining quality of service (Bradley, 2023). Teachers must be qualified and highly ethical to impart the best education to children. The role of the teacher in the education system is indispensable. They can flourish or abolish a student's life (Eaton & Khan, 2023). They should have a strong love for the teaching profession. They should have adequate knowledge of their skills, professional knowledge, student social ethics and morals. Integrating ethics through teaching becomes integral to the teaching profession (Pitkänen, 2023). Being an authority figure over students, a teacher has many responsibilities. Therefore, a teacher is responsible for making moral and ethical decisions in the classroom to make its environment pleasant and peaceful (Bjelobaba & Cronqvist, 2023). Ethics can be learned through experience rather than naturally. These are principles that should be taught to students along with traditional education. It is a comprehensive education that students should acquire in institutions and at home to behave well in the society in which they live. Students need two stages of moral education. In the first stage, they are trained with the skills and ethics required in their chosen professional life. In the second stage, they will be given training and skills for their chosen business or career (Temel et al., 2022).

Character education is needed to prevent crime and prevent the development of criminal-minded children. Social ethics and morals are required everywhere in life. Ethics are essential in communicating one's duties and responsibilities in professional and personal life. Ethics enhance the quality of public service and provide a strong sense of responsibility (Stacey et al., 2023). Dishonesty, corruption, greed, injustice, and stealing have become a part of society, and people adopt these crimes for fashion and entertainment. These crimes can be washed away from our society by imparting moral and ethical education to our youth. Etiquette, respect for elders, truthfulness, hatred of theft, and kindness. should be inculcated in children's minds from childhood (Amadi, 2023).

Education can help in this regard. The curriculum should be planned and developed considering the ethics required by society. By making ethics a part of the curriculum, learners will take it as an integral part of their lives throughout their education. As a result, children will become good members of society (Sopian et al., 2023). Secondary school students' age group is the pre-adolescent stage, which is the most sensitive and physical stage. This age level is the stage of development when young people become sensitive to gain or reward. Children inherit the values and attitudes of their elders, particularly their parents (Alvi et al., 1995).

In terms of a person's mental, moral, and ethical growth, adolescence is a critical level that helps mold and build their attitude, actions, and problem-solving abilities. Students are positively influenced by positive learning environments at home and in their schools (Li & Xue, 2023). They are prepared for their future lives by the ethical and moral education they are receiving at this stage. Moral and ethical reasoning is a more sophisticated cognitive framework. The work of

morality is based on the emotions known as the adolescent level. For adolescents' moral development, they note that this time is considered an essential stage of mental development (Mushtaq et al., 2023).

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Every person (parents, teachers, society) should play their role so that the children can be guided on the right path based on moral, religious and cultural values. Forcing them to follow the likes/dislikes of elders is not the right way, and it is like taking away their human right to freedom, which is wrong and a crime. Individuals should be given a set of values and freedom under proper supervision and guidance as to what to choose and what to ignore (Coghlan et al., 2021).

### **Objectives**

1. To find out the level of perception of students and teachers about teaching ethical values mentioned in Surah Hujrat at the Secondary School level.
2. To compare the difference between perceptions of teachers and students regarding the teaching of ethical values mentioned in Surah Hujrat at the Secondary School level.

### **Research Methodology**

This study aims to investigate the perception of secondary school students and teachers about the teaching ethical values mentioned in Surah Hujrat.

### **Research Design**

In this study, a confirmatory mixed method (quantitative and qualitative approach) research method was considered appropriate according to the needs of the study and the research problem. This method was used to increase the possibility of achieving findings that are more trustworthy and relevant (Ivankova & Wingo, 2018).

### **Study Population**

Determining and defining the research population is the primary task of the researcher before starting the actual research. Before starting the research process, it is necessary to select the targeted population and research findings of the research will be generalized to that population (Shukla, 2020). The population of the study was all secondary school students and teachers of district Rahimyar Khan.

### **Sample of the Study**

A small portion of the population that has all the characteristics of the population is called a sample (Shukla, 2020). Four hundred secondary school students were selected through a multistage sampling technique, and 40 teachers from district Rahimyar Khan were selected through a convenient sampling technique.

### Research Instruments of the Study

A researcher always requires an appropriate instrument for research to collect data from respondents (Sharma & Kumar, 2022). Data from students were collected through self-developed questionnaires and from teachers using a semi-structured interview schedule. The questionnaire was developed by reviewing previous studies, and an interview was scheduled based on results obtained by evaluating the data collected from students.

### Data Analysis

Quantitative data were analyzed through a statistical package of social sciences (SPSS) using mean, SD and independent samples t-tests, while qualitative data were analyzed through a thematic analysis technique.

### Data Analysis

Sr. no	Statements	SDA	DA	SDA+DA	N	A	SA	A+SA	M	Level
1	In my school it is taught to respect and follow the teachings of the Holy Prophet (S.A.W).	0.3	0.3	0.6	0.5	22.8	76.3	99.1	4.75	High
2	It is taught in my school to verify the news before forwarding it.	1.0	4.3	5.3	5.8	42.8	46.3	89.1	4.29	High
3	It is taught in my school to resolve dispute among people.	1.0	3.5	4.5	2.8	39.3	53.5	92.8	4.41	High
4	Justice is taught in my school-	0.5	2.0	2.5	2.0	30.8	64.8	95.6	4.57	High
5	It is taught in my schools about not making fun of others	2.3	3.8	6.1	3.0	34.3	56.8	91.1	4.40	High
6	It is taught in school that do not call others by bad names.	0.5	2.3	2.8	2.5	25.8	69.0	94.8	4.61	High
7	In my school it is taught not to taunt each other	0.5	3.0	3.5	2.3	28.3	65.5	93.8	4.56	High

8	My school teaches us to avoid misunderstandings about others.	1.5	3.5	5.0	1.5	27.8	65.8	93.6	4.53	High
9	It is taught in my school not to spy on others.	1.8	3.5	5.3	6.8	27.8	60.3	88.1	4.41	High
10	Avoiding of backbiting is taught in my school.	0.8	1.3	2.1	2.5	20.8	74.8	95.6	4.68	High

Table 1 reveals the level of secondary school student's perception about teaching of ethical values mentioned in Surah Hujrat (Respect of Holy Prophet (SAW), verification of news, resolving disputes among people, justice, not making fun, do not call by offensive names, do not taunt, avoiding misunderstanding's, do not spy, avoiding backbiting). The data in the table shows that the level of secondary students' perception was high about teaching of above-mentioned ethical values in their schools. It means that the secondary school students perceived that the above-mentioned values were taught in their schools. Moreover, they perceived that teaching about the respect of Holy Prophet (SAW) was at the highest rank while teaching about verification of news before forwarding it was at lowest rank.

**Table 2: Gender Wise Comparison of Secondary School Student's Perception about Teaching of Ethical Values**

Variable	Gender	N	Mean	SD	t-value	Df	P-Value
Teaching ethical values	Boys	200	4.49	0.44255	-1.488	398	0.139
	Girls	200	4.55	0.46451			

$P \leq 0.05$

Table 2 shows that independent samples t-test was applied to compare the boys and girls secondary school students' perception about teaching of ethical values mentioned in Surah Hujrat. The result indicates that there is no significant difference between boys and girls secondary school students' perception. So, the null hypothesis 'There is no significant difference between boys and girls secondary school students' perception regarding teaching of ethical values' was failed to reject. It means that boys and girls secondary school students' perception is similar about teaching of ethical values mentioned in Surah Hujrat.

**Table 3: Locality Wise Comparison of Secondary School Student's Perception about Teaching of Ethical Values**

Variable	Locality	N	Mean	SD	t-value	Df	P-Value
Teaching Ethical Values	Rural	250	4.51	0.42101	-0.224	398	0.823
	Urban	150	4.53	0.50649			

$P \leq 0.05$

Table 3 shows that independent samples t-test was applied to compare the rural and urban secondary school students' perception about teaching of ethical values mentioned in Surah Hujrat. The results of p-value i.e. 0.823, indicate that there is no significant difference between rural and urban secondary school students' perception about teaching of ethical values. So, the null hypothesis 'There is no significant difference between rural and urban secondary school students' perception regarding teaching of ethical values' was failed to reject. It means that rural and urban secondary school students' perception is similar about teaching of ethical values mentioned in Surah Hujrat.

### Teachers' Perspective

**Table 4: Perception of Secondary School Teachers about Teaching of Ethical Values**

Theme:	N= 40
Perception of Teaching of Ethical Values	
No. of teachers invalidated the perception of students about teaching of ethical values at their schools.	(n= 32, 80%)
No. of teachers validated the perception of students about teaching of ethical values	(n= 08, 20%)

### Theme: Teaching of ethical values

The respondents (teachers) were asked about teaching ethical values, which students in phase I reported. Phase Perception of secondary school students about teaching the ethical values mentioned in Surah Hujrat was that they were taught at a higher level in their schools. Teachers' opinions were collected in order to authenticate the perception of students. A maximum number of secondary school teachers (80%, N=32 out of 40) disagreed with validating the results obtained in phase I. They claimed that the teaching of ethical values mentioned in Surah Hujrat is taught in secondary schools at a medium rather than a higher level. Although (20%, N=08 out of 40) teachers authenticated the findings regarding the perception of students about the teaching ethical values at a higher level. Teachers provide reasons for this gap in the perception of students, and teachers were that due to shortage of time in class, the disinterest of teachers to impart ethical education to students, and unfamiliarity of teachers about these ethical values, higher authorities focus only on giving bookish knowledge, these values are not included in the syllabus.

### Discussion

This study was carried out to check the perception of secondary school students and teachers regarding teaching ethical values mentioned in Surah Hujrat. Ethical values provide a basis to identify a human, whether he or she is a civilized or uncivilized individual. So, life becomes offensive when living without moral and ethical values (Ponzio et al., 2018). Values have a significant influence on the life of students. These values are required to live an ideal and peaceful life (Bose & Mete, 2020). The secondary level of students is a critical age stage, so they must learn and practice these ethical values contained in one of the beautiful parts of the Quran, Surah Hujrat. This study depicted what secondary school students and teachers perceived about teaching and practicing these ethical values at the secondary level.

### Conclusion

Secondary school students' perceptions of the teaching of ethical values were high. They perceived that the ethical values mentioned in Surah Hujrat respect of Holy Prophet (S.A.W.), verification



of news, resolving disputes among people, justice, not making fun, not calling offensive names, not taunting, avoiding misunderstandings, not spying, avoiding backbiting) were taught at a higher level in their respective schools and classes. They perceived that teachings about respect of the Holy Prophet (S.A.W.) were at the highest level, whereas teaching about verification of news before forwarding it was at the lowest level. Male and female students' perceptions about teaching ethical values were similar. However, teachers perceived that ethical values mentioned in Surah Hujrat are taught at a medium level in secondary schools.

### Recommendations

It was found that teachers perceived that teaching is carried out in secondary schools at the medium level. Hence, it is recommended that teachers focus on teaching ethical values and maintaining the way to promote ethical values in the students at the secondary level. Teachers should promote ethical values by self-practice as their personalities positively impact the students.

Quaid Azam Academy for Educational Development may arrange training for teachers, especially for secondary schools, to necessitate teaching ethical values at the secondary level.

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