

A Comparative Study of Moral Development of Students from Private Schools and Deeni Madrasah

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The study aimed to compare the moral development of students of two major sectors of education. It was a casual comparative retrospective research with the 3x2 factorial design. The stratified sample comprised 900 students of 5- 16 years boys and girls of urban and rural areas of District Lahore, from Private schools and Madrasahs. The Researchers used Moral Development Interview Inventory (MDII) for data collection. The data were analysed by t-test and ANOVA for finding the significant mean differences among groups. The analysis of data revealed the significant increase in the morality on every age level of students of both private and Madrasah sectors. The results showed that the students of private schools had better moral development than that of Madrasah students during three age stages of early childhood, childhood and adolescence. The study infers that the difference might have occurred due to the difference in the institutional atmosphere, socioeconomic status of students and the curricular activities in both sectors. It is concluded that Madrasah students, especially the Hifz students were not provided awareness about moral rules and norms. The sole focus was on the memorization of the content so they showed less moral development than that of Private school students. It is suggested that students of Madrasah should be provided translation of Quran and comprehension and practice of Hadith through interactive learning activities.

Key Words: *moral development, deeni madrasah*

Introduction

Morality and ethics had been a great focus of philosophers, educationists, sociologists, policymakers, parents and schools. All anthropologists have been trying to discuss the phenomena of moral development for developing prosocial behaviours in the members of a society. This study is an effort to explore the moral development of students from two major sectors of education that is Private sector and Madrasah education of Pakistan. These institutions are responsible for providing value-oriented education as per the focus of every educational policy of Pakistan.

Initially discussed by educational psychologists like Freud (1930), Piaget (1932) and Skinner (1956), morality is a

social cognitive phenomenon through which a person develops the concept of right and wrong in the context of his or her social interaction and consequences of actions and reactions within a specified community. Kohlberg (1976) presented a distinctive developmental theory of moral development summing up the ideas given by the previous and contemporary psychologists. According to Kohlberg (1984), moral development is a process of knowing about good and right. Kohlberg observed the moral development of a group of boys from their childhood to their adolescence. Finally, he concluded that moral development is a three level, consisting of six stage process of thinking over time. Preconventional to Conventional and then Post conventional as: "Pre-

conventional level: 1. Avoiding punishment; 2. A simple exchange of interests, Conventional level: 3. Interpersonal harmony and compliance; 4. Law and order, Conventional level: 5. Social contract; 6. Universal moral principles.

Kohlberg opined that each individual during his life tenure grows from 'simple to complex' stages of moral reasoning. Each stage becomes a basis for the next complex stage. Despite the fact that Kohlberg's theory has undergone some controversy about nature and universality of the higher levels, yet his theory of cognitive development was accepted worldwide.

Kohlberg and his students designed dilemma discussion method for eliciting moral reasoning from participants. The popular example is of "Heinz Dilemma" in which a husband went beyond his ethics and broke into a pharmacy to save his wife's life, as he had insufficient money for her proper treatment. After presenting dilemma, students were asked to undergo group discussions and sort out reasons for his unethical action (Kohlberg 1976; 1984).

On the basis of his research findings, further, he stated that "most of the youth and grown-ups function at level two which is conventional level and which consists of two stages; stage three and four. Stage three tends to acceptable behaviour in the community (family, relations, roles) while stage four is related to following rules as they are an important source of maintaining law and order. In the fifth stage of the post-conventional level, the person seeks for human rights and may challenge the rules if these are violating human rights. The last sixth stage represents the development of a universal ethical value, considering humans irrespective of their cast and creed and territory at large (Kohlberg, 1976, 1984). The "just community school" approach not only laid foundations of obedience, trust, and loyalty among students but also led

them towards moral stage growth (Power, Higgins & Kohlberg, 1989).

Killen (2014), in her edited book, '*Handbook of Moral Development*' has gathered evidence of several moral psychologists that children develop moral behaviours within a range of interactions with family, friends, social circle, communal norms, ruling agencies and repeated reactions to their actions as reinforcements. As schools are important places for social interaction as well as seeking knowledge in the form of written manuscripts and live practices, they have a substantial role in character building of children. A prominent philosopher and educator of the early 20th century, Dewey (1934) considered "moral education as central to the school's mission". Moral education has been recognized as a tool for the purposeful teaching of specific values, manners and spirit to support the prosocial behaviour and student's moral development (Oser,1996; Hansen, 2001). Numerous writers have admitted 'education' as a 'moral activity' (Tom, 1984; Noddings, 1992; Sockett, 1993). Berkowitz et al. (1985) stated that "the mission of schools has been to develop in the young both the intellectual and the moral virtues." Likona (1991) has clearly described the role of school as "schools and teachers should educate for the character, especially through teaching respect and responsibility. As teachers interact with students, it is vital for them to serve as role models of character by making professional judgments and decisions based on societal and moral virtues".

According to the results of a study by Peters' (1966) "the education process revolves around moral decision making" (p.28). Likewise, many researchers are of the view that schools must have a moral atmosphere at their premises which in turn would have longlasting significances for development of students' (Gibbs, Potter, &

Goldstein, 1995). According to Apple (1993), in schools, children learn about social behaviours and living values. School's moral atmosphere, curriculum, rules and regulations are the prominent aspects that affect the moral thinking and behaviour of students. The scholar of education and psychology Herrick (2003) has a clear point of view that "child do not have inborn ethics and values. It is their fundamental right to learn these traits through education. The National Educational Policy of Pakistan (1998-2010) clearly stated the need of ethical and religious education as "the knowledge is empowerment and a purposeless empowerment (without having moral and religious values) tends to be a form of tyranny" (p.11). On the other hand, lack of moral education can cause demoralization of society.

There are three modes of education in Pakistan, Government schools, Private schools and Deeni Madrasah. Government schools are run by the Government. Government schools are providing free education and free books from 1st to 10th class in schools. The other two sectors are Private schools and Deeni Madrasah. Deeni Madrasahs are providing religious education to the students. These are run by the aid of landowners, charity and Zakat, overseas Pakistani's funds, different sects, and Muslim religious authorities. In Madrasahs students learn about the Holy Quran, Arabic and Islamic values (Rahman, 2004; Shah, 2006). The curriculum of schools and Deni Madrasah in Pakistan often come under objection and frequent changes have been made through contemporary policies.

Private schools are providing education with high tuition fee. It is the general perception that private sector is striving to provide education only to the elite class of the society. The quality of education in private schools is also under

questions for many reasons. However, the performance of the private sector in providing quality education has been examined and found better than the public sector (Andrabi, Das & Khawaja, 2002). On the other hand, students in Madrasah usually belong to the low socioeconomic status which also may influence their social and moral behaviours as some researchers discussing the effect of socioeconomic status on the moral development of children found that SES has also a positive relationship with moral development. Deckers et al (2015), in a comprehensive study on the relationship of the socioeconomic status of children with altruism, found that children with high socioeconomic status manifested more altruism than students from lower SES. The Pakistan Education Statistics (2007-08) observed that in 2000, the private sector provided educational services to about 6 million children, which they had increased to 12 million in 2007-08. Since inception, Islamic Republic of Pakistan has had a great emphasis on the religious and ethical education as the essential part of every educational policy. Shah (2006) presented in his survey report that in 2004-05, there were 45000 Madrasahs catering the need for religious education. Clark (1994) and Khanam (2010) studied the effect of religious education and practice on the moral development and found that the religious awareness and practice has a positive effect on the morality of individuals. He found that Muslims in Turkey who believed in divine doctrines could be able to reach the fourth stage as proposed by Kohlberg as compared to those who were not believers.

The discussion above provides the ground and inspiration of this investigation and researchers wanted to explore the level of moral development of the students of two

sectors of education; private and Madrasah

Statement of the Problem

The two distinct sectors providing education to a large number of students having different socioeconomic status with distinguished institutional atmosphere and curricular activities were focused for the present research and a comparative study was conducted to find out the level of moral development of the students of Private sector and Madrasah education.

Research Objectives

Following were the research objectives:

1. To measure the increase in moral development at different age stages from 5 to 16 years.
2. To find out the difference in the moral development of boys and girls from the age of 5 to 16 years.
3. To investigate the difference in the moral development of students of Private sector and Madrasah education.

Research Hypothesis

H₀1: There is no significant increase in the moral development of students of the Private sector with growing age.

H₀2: There is no significant increase in the moral development of students of Madrasah with growing age.

H₀3: There is no significant difference in the moral development of the Private sector and Madrasah education students.

H₀4: There is no significant effect of education on the moral development of the Private sector and Madrasah students during three age stages

H₀5: There is no significant difference in the moral development of boys and girls of 5 to 16 years.

Methodology

The research was an attempt to find out the effect of education on the moral development of students of Private sector and Deeni Madrasah. It was a retrospective causal-comparative research exploring the existing differences in the moral

education.

development of students from two education sectors; private and Madrasah. Moral development Interview Inventory (MDII), a contextually developed and standardised instrument by Khanam (2010) was used to measure the moral development of students in both sectors. It is a projective interview inventory consisted of ten dilemmas whose open-ended answers are required from the participants. Total sixty private sector schools and madrasahs were equally selected from rural and urban areas of District Lahore. The male and female students of age, five to eight, nine to twelve and thirteen to sixteen were equally selected from both two educational modes i.e., Private Sector Schools and Deeni Madrasah.

Population

The population of the research consisted of six groups of children in District Lahore, Punjab, Pakistan with following specific characteristics:

- 1) Private sector students of age *five-eight years*
- 2) Private sector students of age *nine-twelve years*
- 3) Private sector students of age *thirteen-sixteen years*
- 4) Madrasah students of age *five-eight years*
- 5) Madrasah students of age *nine-twelve years*
- 6) Madrasah students of age *thirteen-sixteen years*

Sampling Technique

A sample of the study was selected from District Lahore only and stratified cluster sampling was used to select 900 private and Madrasah education students equally from two clusters i.e., Urban and Rural areas. The participants were then equally selected from three age stages that were, early childhood (5-8) years, childhood (9-12) years and adolescence (13-16) and finally were distributed gender wise; boys and girls.

Research Design and the Instrument

A 3x2 factorial design was applied to six independent groups. Factor ‘One’ is the independent variable ‘Age’ having three age stages i.e., early childhood (5-8) years, childhood (9-12) years and adolescence (13-16). Factor ‘Two’ is the independent variable ‘Education’ with two categories as Private Sector, ‘Education’ and Madrasah ‘Education.’ Scores obtained from the students of Private sector school and Madrasah on the research instrument (MDII) were the dependent variable of the study. The MDII was used to measure the moral development of the students. The MDII consisted of ten moral dilemmas having sixty marks, and each dilemma contained maximum six marks as per six moral development stages described by Kohlberg. All these dilemmas were in Urdu language

and understandable for all students. The dilemmas (stories) were told verbally to those students who were not able to read and write from ages five to eight years. The students read the stories and wrote their answers according to their reasoning ability. The answers were scored according to the key provided by the author.

Data Analysis

The scores on the standardised instrument were analysed with the help of *Univariate Analysis, ANOVA and Independent Sample t-test* on *SPSS* (Statistical procedure for Social Science) version 16.0, for comparing the group mean. A t-test was used to compare the mean difference between male and female students and *ANOVA* was calculated to determine the difference among all the six groups. The level of probability for *t-test* and *ANOVA* was 0.05.

Table 1

Mean description of scores of Private sector and Madrasah students during three age levels

MDII scores * Age			
Scores on MDII			
Age	Mean	Minimum	Maximum
Early childhood	19.51	6.00	29.00
Childhood	29.62	15.00	51.00
Adolescence	32.38	18.00	50.00
Total	27.17	6.00	51.00

Table 1 simply manifests the increase in the moral development of the students of both sectors of education during three age stages. It presents the mean difference of all six sample groups of early childhood with $M=$

19.51, childhood $M= 29.62$ and adolescents $M= 32.38$. It reveals that the moral development increases as age gradually increases. The first two hypotheses are rejected as well.

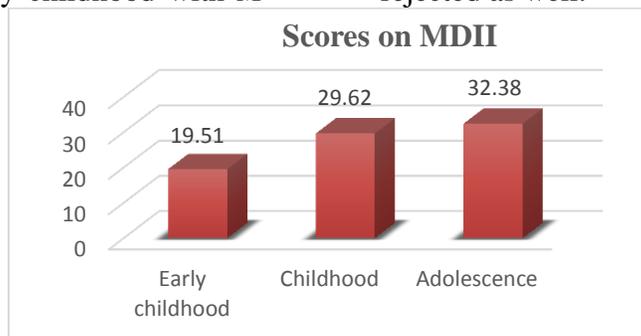


Table 2

Simple mean description of Scores of Private sector and Madrasah Education on MDII

Moral Development * Education sector			
Scores on moral development			
Education	Mean	Minimum	Maximum
Private education	30.68	13.00	51.00
Madrasah education	23.66	6.00	50.00
Total	27.17	6.00	51.00

Table 2 shows the simple mean difference of the scores obtained by the students of Private sector and Madrasah on MDII. The private sector students $M= 30.68$ was

greater than the Madrasah student $M= 23.60$ which clearly indicates the difference in the moral development of both sectors of education.

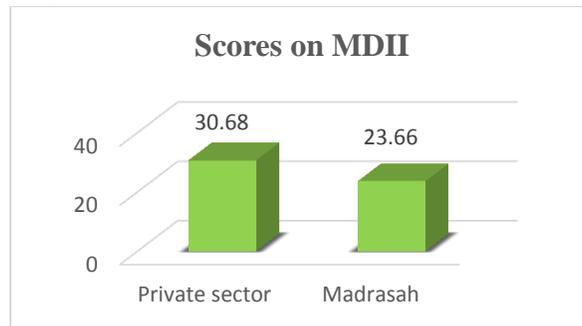


Table 3

ANOVA for the mean difference of three groups of private sector students during three age stages

ANOVA					
Scores for private school students					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	15863.551	2	7931.776	353.71	.000
Within Groups	10023.640	447	22.424		
Total	25887.191	449			

The table 3 showing $F(2, 447) = 353.71 p = .000 < .05$ indicates that there is a significant increase in the moral development of the students of the private sector during each stage of age that is early childhood, childhood and adolescence. Therefore, the null hypothesis no.1 that, “There is no

significant increase in the moral development of students of the Private sector with growing age” have been rejected. The analysis also proves that there is a significant increase in the moral development of the students during three age stages.

Table 4

ANOVA for the mean difference of three groups of Madrasah students in early childhood, childhood and adolescence

ANOVA					
Scores of Madrasah for three age group students					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	12066.040	2	6033.020	153.199	.000
Within Groups	17602.940	447	39.380		
Total	29668.980	449			

The table 4 showing $F(2,447) = 153.199$ $p = .000 < .05$ declares that there is a significant increase in the moral development of students of Madrasah during three levels of age. Therefore, the null hypothesis no.2 that, "There is no significant

increase in the moral development of students of the Private sector with growing age" have been rejected. The analysis also reveals that there is a significant increase in the moral development of the students during each age stages

Table 5

Independent Samples t-test for comparisons of group means in Private sector and Madrasah Students

		F	Sig.	t	df	Sig. (2-tailed)
Scores of private vs Madrasah	Equal variances assumed	.125	.724	13.396	898	.000
	Equal variances not assumed			13.396	893.858	.000

Table 5 shows a significant difference in the moral development of the Private sector and Madrasah students with $p = .000 < .05$. This statistical difference proves that the moral development of Private sector students is

much better than the Madrasah students. Therefore, the null hypothesis no.3 that, "There is no significant mean difference in the moral development of the Private sector and Madrasah students" have been rejected.

Table 6

ANOVA for the main effect of education and mean difference among students of Private sector and Madrasah during three age levels

Dependent variable: Scores for Private and Madrasah education						
Source	Type III Sum of Squares	df	Mean Square	F	Sig.	
Corrected Model	39031.726 ^a	5	7806.345	252.614	.000	
Intercept	664496.694	1	664496.694	2.150E4	.000	
Age	27561.982	2	13780.991	445.955	.000	
Education	11102.134	1	11102.134	359.267	.000	
Age * education	367.609	2	183.804	5.948	.003	
Error	27626.580	894	30.902			
Total	731155.000	900				
Corrected Total	66658.306	899				

The table 6 reveals that $F(2, 894) = 5.948$ $p = .003 < .05$ and indicates the interaction of all the six groups either they are by age or education and shows significant effect of education provided by two modes of education that are Private sector and Madrasah during three age stages i.e., early childhood, childhood and adolescence. The statistical analysis rejects the null hypothesis no.4 that, “There is no significant effect of

education on the moral development of the Private sector and Madrasah students during three age stages.” It reveals that if students are provided awareness about moral norms and rules, they learn a lot with the increase in their age. The more they are exposed to the moral values and rules, the more they exhibit pro-social behaviour. Both factors age and education have a significant effect on the moral development of the students.

Table 7

Independent Sample t-test for comparison of group means in boys and girls of both Private sector schools and Madrasah

	F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	
Scores	Equal variances assumed	3.747	.053	4.184	898	.000	2.38	.56886
	Equal variances not assumed			4.184	890.099	.000	2.38	.56886

The table 7 above shows a significant difference in the moral development of male and female students with $p = .000 < .05$. This analysis indicates that male students of the study from both modes of education are better than girls in morality. Boys are more aware of moral values and rules and

regulations than girls. Therefore, the null hypothesis no.5 that, “There is no significant difference in the moral development of male and female students” have been rejected. This difference may occur due to boy’s more social interaction than that of girls.

Findings

According to the results of the present research, it was found that:

1. The private sector students had a substantial increase in the moral development during three age stages.
2. The students of Madrasah also gained a chronological increase in the moral development during three levels of age.
3. The Private sector students showed a better level of moral reasoning than that of Madrasah students.
4. Students of the Private sector had more moral development than Madrasah students.
5. A significant interaction was found between three levels of age and

education on the moral development of the students. The more they were taught about moral behaviours, moral values and rules and regulations, the more they showed good moral conduct.

6. The male students had better moral development than that of female students in both sectors.

Discussion and Conclusion

The above findings concluded that Private Sector students had better moral development than that of Madrasah education students. The study supported the findings of Tom (1984), Noddings (1992), Sockett (1993) & Berkowitz et al. (1985) that education is a major source of learning moral values and

norms of society because the present research shows substantial increase in moral development of children along with the increase in years of education.

The difference of moral development in age stages was also established as per Kohlberg's findings because the present research revealed that moral development of children increases with the growing age irrespective of the sector they are studying. Further, the finding that moral development of private school is better than that of Madrasah children, was in line with (Andrabi, Das & Khawaja, 2002) who claimed that private school education is better in quality than other systems of education. The study also presented evidence similar to Gilligan (1984) theory that girls have a 'care oriented' morality rather supporting Kohlberg because the boys and girls of the same age had a substantial difference in their moral development. When the boys were approaching the fourth stage; protection of rules and regulations, the girls were still inclined to the care of family and relations, the third stage. Finally, the study matches Deckers et al. (2015) who discovered that children with high socioeconomic status manifested more altruism than students from lower SES because most of the students in Madrasah education belonged to lower socioeconomic status.

The study proved that difference in school background had a great role in creating the difference in the moral reasoning of the students. The Private sector students had crossed the pre-conventional level with moral development scores of (30.68). They displayed the inclination towards the fourth stage of moral development. Students of the other sector, that is Madrasah education, had just crossed the

second stage of moral development (23.66) which indicated the lower level of 'instrumental' morality. One reason for this obvious disparity could be the difference in socioeconomic status of the students of both sectors as mentioned above. The other reasons could be the difference in the learning environment, teaching methodology, students and teachers' relationship, curriculum both in written and hidden form.

Though the difference was significant in the moral development of both sectors, students could not reach the fourth, fifth or sixth stage of moral development as claimed by Kohlberg for the youth of age 16. The study has important implications for reviving Madrasah education in particular and the curriculum for the private sector in general because students from both sectors are lacking sufficient moral input. In addition, there is need to investigate the morality of girls with different perspective extending the work of Gilligan.

The way forward

Researchers have made following recommendations for students better moral development:

1. The institutions; Madrasah or private schools need to exhibit moral atmosphere to promote positive character building in youth.
2. Curriculum in both sectors needs to be reviewed for inclusion of moral and ethical values in practice.
3. The focus of study should not be on memorization because memorization adds nothing in understanding the subject matter and its real learning.
4. Teachers and parents need to be role models for their children and students.
5. Student's moral behaviours should be assessed and recorded on regular basis for the solution of behavioural problems.

6. Religious subject matter in Madrasah education needs to be converted into operational tasks for students to increase their comprehension and practice.
7. Madrasah education students need to be provided opportunities for social exposure, games, vocations, outside visits, celebrations and community service to impart awareness about rules and regulations and human rights.
8. Teaching strategies of Madrasah teachers need to be reviewed and they should be provided training for developing critical thinking through modern teaching aids.
9. Students of Madrasah should be provided with a translation of Quran and comprehension and practice of Hadith through interactive learning activities.
10. Young girls, in both sectors, need to be provided with positive social interactions, community service and creative activity outlets for developing them as balanced personalities.

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