



A Study of Religious Education and Ethical Behavior of University Students

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Abstract. Education is a moral creativity. Character building of students is the pivotal goal of education all over the world. It has ever been a hot issue either religion should be included the syllabi or secular values are enough for the moral behavior of students. A study was conducted to find the effect of religious education on the moral behavior of students. The researchers used survey method and developed a questionnaire. Its validity and reliability were determined statistically. Frequencies, percentages, means, SD and independent sample t-test applied to find out differences of perceptions of male and female students about ethical behavior of the student to analyze the data. Religious education has also significant positive effect on the moral behavior of students because the students who did not take religious education as subject showed the least moral behavior. The students from department of Islamic education showed the significant difference of moral behavior then the students of department of business education. It is concluded that religious education affects the moral behavior of the students.

Keywords: Education, moral creativity, character building, students

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INTRODUCTION

Religious education holds a lot of significance in individuals' life. It encourages us to feed ourselves ethically and socially. Qualities, morals, standards and frame of mind mirror that really what your identity is. Human morals and goals, ideas and qualities, are a method for uncovering the inside areas of man and the fundamental elements of real life (Ahmed, 2007). In numerous variables, ethical quality is one of the significant part that builds character. Moral brain research or study of profound quality, as a rising part of social brain science, is concerned about issues that lie at the crossing point of brain and morals. It is a control of both characteristic and down to earth enthusiasm; revealing the determinants of good judgment and conduct. These determinants may assist us with bettering comprehend what instructive and strategy intercessions may encourage great direct and improve awful conduct (Doris & Stephen, 2006).

The philosophical investigation of human codes of conduct that are satisfactory in a particular gathering of individuals at a particular time is called morality. It assumes an imperative job in molding the character highlights of a person. Solid convictions, great qualities, unselfishness and master social conduct decide the societal position of a person. Social orders likewise create and sustain connections by dint of virtues. The qualities like equity, decency, trustworthiness, truth and obligingness are adequate and ideal for every single individual regardless of their cast and statement of faith. Character building, learning of moral, and virtues have been viewed as the objective of training and are underlined by educationists. Frame gave proof that the majority of the states in Europe are offering strict training in schools with their very own assets. In, Greece, Norway and Soviet Union, strict training has been given and past socialist guidance have been disposed of.

There is an overall revival of enthusiasm for otherworldly, good and religious education. It takes a fairly explicit and limited structure, when a country tries to clutch its customary qualities by making a rigid guidance for learners in the conventional religion of that nation (Hull, 2005). Article 31 of the Constitution of the Islamic Republic of Pakistan pronounces that our education structure, arrangement, and policy must guarantee safeguarding, practice and advancement of Islamic philosophy and standards as ensured in the teaching of the Holy Quran and the Holy Prophet Muhammad (PBUH) (National

Educational Policy, 1998-2010). In spite of such purposeful endeavors to bestow strict and moral instruction, various social issues are obvious in society, which show insufficiencies in the ethical advancement of learners. To find this contention and explore the reasons of dissimilar good conduct, it is basic to think about the impact of spiritual education on the ethical improvement of students. Perrin (2000) who found a positive connection among religion and the act of trustworthiness and Strizenec (2000) who researched a relationship in religion information and the ability to adapt the unpleasant circumstances unquestionably. It confirmed that the instruction without virtues could cause dampening. A study in by Lind (2004) demonstrated that students of medicine school demonstrated a huge decrease in good improvement following three years' therapeutic training. Kagan (1981), Wynne (1989) and Walberg (1985) contended that great character must be the need for each instructive framework since we should deliver moral individuals before they become capable experts, researchers and professionals.

Bronte (1977) inferred that numerous studies announce that students do not bother religion to be advanced people. They can learn values without having religious information. Nucci (1989) contended that youngsters could live their significant or valuable lives without any religion. There must be inclusive qualities that they can pursue without the distinction of cast and statement of faith. He persuaded that they do not take impact from strict tenets since they confined to tail them. For quite a long time, researchers have been keen on understanding good conduct, concentrating on understanding individual contrasts in compliance, honesty improvement, prosaically conduct, compassion related feelings, sharing, moral affectability, and good judgment in youngsters, teenagers, and grown-ups. This issue adds to the logical comprehension of good conduct, moral effect, and good insight. From the start, it is committed to look into on 'parental socialization' of kids' ethical feelings and conduct. The subsequent it centers around the estimating of good conduct and 'foreseeing singular contrasts' in good advancement from an assortment of viewpoints, for example, full of feeling forms, subjective procedures, training, and situational factors. While suppositions hidden this issue are the widespread shared traits of human qualities. Maududi (1948) has stated and advanced this shared characteristic of general qualities and morals in his book. The accompanying concentrate from his book is imperative to be incorporated into this audit to comprehend the idea of all-inclusive qualities as; Moral sense is innate in man and through the ages, it has filled in as the normal man's standard of good conduct, favoring certain characteristics and objecting others. While this normal limit may shift from individual to individual, human standards have given a pretty much uniform finding for certain ethical characteristics as being great and proclaimed certain others as awful.

As it is clarified that there are some general qualities, which are viewed, as significant without the qualification of cast and statement of faith. Notwithstanding singular contrasts individuals, it is possible that they are fortunate or unfortunate, unknowingly changed over of these ideals (Khanam, 2008). Maududi (1948) has additionally said that "pride, limitation, neighborliness, and affability have all through the ages been considered as a real part of excellences, though highbrow character, bad conduct and impoliteness have never discovered acknowledgment as great good characteristics. The individuals who are capable, ace social, supportive, honest, dynamic, fair, striking and gallant are acknowledged in each network and society while, miscreants, lawbreakers, barbarous, unfaithful, and languid and liars are respected disturbing and disdainful. This arrangement of standards and qualities characterizes the conduct expected of individuals from the network; it separates between what is acknowledged as "great", and what is dismissed as "awful". Furthermore, besides, inside individual networks, these rules are seen as universals, material to all people all over the place; the ethical code fills in as a method for assessing the conduct of others, an approach to condemn on those inside the person's locale, yet in addition those without. Timm (2000) contended that profound quality is the code of conduct that people appear inside a gathering. Individuals have their perspectives on great and terrible and they like others to do themselves what they do to them. He is of the assessment that profound quality is a method for pleasing individuals from the public with their conclusions, characters, musings and requirements. It is anything but an individual capacity. It is a training to be done altogether. It incorporates the significant highlights of an individual, his contemplations, dealings and a lot more parts of his activities. It is to live in a public with bargaining way. To do the considerable and to refrain from the judgment is called ethical quality.

Ethical quality is concerned about major inquiries of good and bad, equity, decency and essential human rights. Good issues are interceded by sociocultural components, since social qualities and standards have a solid bearing on how people think and act. By frames of mind towards such issues as lying, taking, murder and the estimation of equity are commonly viewed as shared crosswise over

societies (Nucci, 2001). Ethical quality, manners, law and religion are taken as differing wonders by the social clinician. Behaviors however are viewed as the piece of ethical quality yet do not have the power of law. In spite of the fact that behaviors are acknowledged and welcome in the overall population however taken as close to home issue. Law making specialists and other couple of social bodies to direct the conduct of individuals and for their advancement authorizes laws. In any case, maintaining this law is constrained by the virtues. Religion is believed to be an alternate thing that is divine. In any case, complying with religion is an unquestionable requirement for its supporters and the devotees' taken as the ethically standing individuals. To reach the resolution it tends to be securely said that all the three qualities are accumulated in virtues. In this way, an individual who shows manners, complies with the law and pursues his religion is good.

Another idea intently connected with good conduct is that of qualities. Qualities are goals that people hold with respect to what is of worth and what is positive or negative. These beliefs thusly manage considerations and activities, and help us make decisions about what is advantageous and significant. Qualities that most people and social orders offer incorporate regard for self as well as other people, worry for the benefit of all, trustworthiness, reasonableness and a valuation for the organization of others (Krause, Bochner, & Duchesne, 2003). As far as characterizing great character, instructors express this ought to incorporate creating: moral obligation and sound moral and good conduct; limit with respect to train; a good and moral feeling of the qualities, objectives, and procedures of a free society; measures of individual character and thoughts (Huitt, 2004). The substratum of character is self-taught. An individual can vanquish his very own self for the enthusiasm of other individuals and can feel others feelings, he is empathically moved and can be a good being. To control one's very own wants and incline toward others to help them is benevolence. This benevolence shapes a changed society.

Significance of Study

Moral and character building is the major aim of education. Therefore, all of our educational policies have placed religious education at vital position and our education system has been instructing religious instruction since its beginning. However, at present, the intensity of religious education in our country has become a hot issue nationally and internationally. The syllabi are being changed frequently. It is the need of time to investigate whether religious education is supporting the moral development of students and what is the difference between moral reasoning of students who belongs to the complete religious education and who do not. The study added knowledge in the field of education, sociology and social psychology and brought to light the dimensions of moral development with the interaction of different programs and the intensity of subject matter. The study is to be significant in the different areas. The study may be helpful for curriculum developers in religious studies for selecting the suitable religious subject matter and concepts appropriate to the age of students. Removing the deficiencies of curriculum, which lead to the gap between knowledge and practice. It helps teachers and practitioners in religious studies to adopt appropriate strategies to inculcate moral values in the classroom and evaluate the affective and behavioral output of students. It provides related information for researchers interested in ethical development and religious studies.

Research Objectives

The study was conducted to achieve the following objectives to:

1. To find out the effect of religious education on ethical behavior of university students.
2. To find out the difference in the moral behavior of students in terms of demographic information.

METHODS

The major purpose of the study was to find out the effects of religious education on the ethical behavior of university students. The present study was descriptive in nature. Quantitative research is explaining a phenomenon by collecting numerical data that are analyzed using mathematically based methods. Because this study is based on numerical values and applying statistics. Population consisted of students of institute of education and research Punjab University Lahore. Sample consisted of two programs of Islamic and Business department. Questionnaire designed for collecting information from students. The

questionnaire was comprised of twenty items on five point Likert scale. The researchers personally collected the data. Questionnaires were distributed to the students and were requested them to properly fill the questionnaire with patience and care. All the questionnaires were collected from the students by thanking them. After collecting the data, each questionnaire was given a code. After coding, data were entered into software for analysis. Reliability of scale was calculated. Overall mean and standard deviation were also calculated the effect of religious education on the ethical behavior of students. Descriptive and inferential statistics were used to investigate the effect of religious education on the moral behavior of the student.

RESULTS

The detail of data analysis is given below.

Table 1. *Descriptive statistics on students' behavior*

Items	<i>M</i>	<i>SD</i>
Responsible of each act	4.16	1.03
obey the law	4.30	.833
Take responsibilities happily	4.24	.838
Accountable for tasks	4.26	.876
want to be good in responsibilities	4.19	.924
I do not unkind	4.23	.870
Try to be kind with the people	3.92	.954
show kindness with bad people	4.05	.952
Compassionate to needy people	4.27	.850
act of kindness makes me happy	3.83	.990
earned a reputation of truthfulness and fairness	4.17	.666
sustain truth	4.31	.505
quality of being honest	3.99	.817
ability of truthful	4.05	.895
speak truth in life	3.91	.875
I dislike backbiting	4.01	.897
Give rights to others	4.18	.786
fulfill promises	3.87	1.03
Avoid biasness	4.01	.877
sincere with disloyal	4.02	1.05
Patience during hardships	3.89	1.02
Help others in difficulties	4.15	.923
able to face tough times	4.06	.986
Patience in problems and illness	4.26	.682
Be calm to rude people	4.08	.924

Table 1 indicates that 44.5% students said that they are always responsible for the task that given to them, while some students said that they are sometimes responsible for the task that is given to them. Hence, it is concluded that majority of the students said that they are always responsible for the task which is given to them. The table indicates that 46.0% students said that they often obey the law, even though they may disagree with it, while 4.0% students said that they sometimes obey the laws, even though they may disagree with it. Hence, it is concluded that majority of the students said that they often obey the law, even though they may disagree with it.

The table indicates that group of students said that they often accept all responsibilities happily that anyone give to them, while some students said that they rarely accept all responsibilities happily that anyone give to them. Hence, it is concluded that majority of the students said that they often accept all responsibilities happily that anyone give to them. It is concluded that majority of the students said that they often accountable for their tasks. Students said that they often want to be good in all responsibilities that are given to them, while 1.0% students said that they never want to be good in all responsibilities

that are given to them. Hence, it is concluded that majority of the students said that they often want to be good in all responsibilities that are given to them.

The table indicates that 43.5% students said that they often do not try to be unkind to people, even if they are annoying them, while 7.0% students said that they sometimes do not try to be unkind to people, even if they are annoying them. Hence, it is concluded that majority of the students said that they often do not try to be unkind to people, even if they are annoying them. Students said that they often try to be kind with the people whenever they need their suggestion, while some students said that they are rarely try to be kind with the people whenever they need their suggestion. Hence, it is concluded that majority of the students said that they often try to be kind with the people whenever they need their suggestion. Majority students said that they often think small act of kindness makes them happy, while few students said that they never think small act of kindness makes them happy. Hence, it is concluded that majority of the students said that they often think small act of kindness makes them happy.

Table indicates that many students said that they often believe they have earned a reputation of truthfulness and fairness. Hence, it is concluded that majority of the students said that they often believe they have earned a reputation of truthfulness and fairness. Majority students said that they often despite of any loss they sustain truth. They often have the quality of being honest with other. Therefore, it is concluded that majority of the students said that they often have the quality of being honest with other. Majority of the students said that they often have the ability of being truthful. They often speak truth in every field of life. Majority of the students said that they often treat people according to their rights. They often fulfill their promises on time. They do not show biasness. They often remain sincere with treachery. They show often patience during life hardships. Hence, it is concluded that majority of the students said that they often do not be calm to the people who behave rudely to others.

Table 2. Comparison of Male and Female Students' Perception about Religious Education on the Moral Behavior of the Students

Variables	Gender	N	M	SD	t	df	p
Education and Moral Behavior	Male	41	102.07	9.29	0.009	75.790	0.01
	Female	159	102.08	11.64			

An independent sample t-test was applied to compare the perceptions of male and female students about of religious education on the moral behavior at university level. There was statistically significant difference found between the moral behavior of male and female at $p \geq 0.05$ level of significance.

Table 3. Comparison of Departments

Variables	Department	N	M	SD	t	df	p
Education and Moral Behavior	Business	100	98.78	10.79	-	198	.000
	Islamic	100	105.39	10.62			

An independent sample t-test applied to compare the overall difference of moral behavior of students that on that religious education affecting more at university level in terms of their departments. There was statistically significant difference was found between the students who belongs to all subjects' religious education and who take one religious education subject at $p \geq 0.05$ level of significance in the scores of business education and Islamic education.

DISCUSSION and CONCLUSIONS

Objective of the present study was to investigate the effects of religious education on the moral behavior of the students at university level. Study was descriptive in nature. A survey method was used to investigate the effect of religious education on the moral behavior of the students at university level. Religious education holds the key importance in the nourishment of our personality because religion presents a perfect lifestyle of human beings. Values, ethics, norms and attitude reflect that actually who you are. Objective of the present study was to investigate the effect of religious education on the moral behavior of the students. In the light of findings and discussion above, the conclusions have been extracted that religious education has positive effect on the moral behavior of students. With the increase

in content of religious subjects and duration of learning, the moral behavior of students moves to the higher stage.

It is concluded that majority of the students said that they often do not try to be unkind to people, even if they are annoying them. Students said that they often try to be kind with the people whenever they need their suggestion, while some students said that they are rarely try to be kind with the people whenever they need their suggestion. Hence, it is concluded that majority of the students said that they often try to be kind with the people whenever they need their suggestion. Majority students said that they often think small act of kindness makes them happy, while few students said that they never think small act of kindness makes them happy. They often have the quality of being honest with other. Therefore, it is concluded that majority of the students said that they often have the quality of being honest with other. Majority of the students said that they often have the ability of being truthful. They often speak truth in every field of life. There was statistically significant difference was found between the moral behavior of male and female. Nucci (2001) described that ethical quality is concerned about major inquiries of good and bad, equity, decency and essential human rights. Good issues are interceded by sociocultural components, since social qualities and standards have a solid bearing on how people think and act.

Recommendations

Following recommendations are made on the basis of the study findings:

1. Investigate the effect of religious education on the moral behavior of the students might be conducted at primary, elementary, and secondary level.
2. Practical aspects of religious education must be included in all the classes and to raise the moral behavior of students.
3. A qualitative study about the effect of religious education on the moral behavior of the students might be helpful for teachers to adopt appropriate strategies to inculcate the moral values in the classroom.
4. Religious and moral concepts may be incorporated in the content of subjects in university education.

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