An Examination of the Interplay Between Moral Reasoning and Moral Development Among Madrassah Students Through the Lens of Psychological Theories on Moral Development

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ABSTRACT

The primary aim of this study was to assess the extent of moral reasoning and moral development within the framework of psychological theories of moral development. To evaluate students’ moral reasoning, six distinct moral values—namely, honesty, obedience, love, generosity, loyalty, and integrity—were employed as indicators. The research also sought to investigate the interconnectedness of moral reasoning and moral development. To accomplish this objective, a questionnaire served as the primary research instrument. The study sample consisted of fifty students enrolled in madrassahs in Lahore, Pakistan. The findings revealed a significant relationship between moral reasoning and moral development. To incorporate the concept of terrorism, Pakistan is considered as the state that fights against fanaticism but at the same time is also considered as the propagator of this menace. The concept of terrorism in Pakistan has several facets. There are distinct elements of dogmatism penetrating in Pakistan. One important factor in this regard is the psychological factor. The arsonist keeps in mind the extreme views of his ideology by considering all other penetrating theories false. They don’t consider even the midway. For them only their concepts are right, and others are not acceptable at all. Here moral development and moral reasoning of students play its role. To incorporate education as a strategic tool for countering extremism, the global community should extend its scope beyond merely extending the duration of schooling and should instead contemplate the content and delivery methods of education (Rahman, 2008). Human experience of reality remains constantly open to new and fresh interpretations (Sahin, 2013). Dr. Sahin (2013) has unfolded another beautiful dimension in his book that attitude towards religion and religious subjectivity are seen as two complementary dimensions of a religious life and worldly life. He investigated the character of subjectivity in its religious realm. He further explored religious subjectivity. His research provides a post-structural and phenomenological critique of the most widely used structural-developmental research frameworks in the study of religiosity and faith development. Dr. Sahin’s scales Sahin-Francis Scale of Attitude toward Islam and the Sahin Index of Islamic Moral Values are being used in Pakistan to address the research...
Moral education is to indulge the children with those values that help them to have a prosperous life that contributes to the development of that community as well. At the advent of the 19th century, schools became the center of both moral and worldly education. Teachers were trained with moral pedagogy but religion that was split into different sects created the chaos. At the beginning of 20th century, the focus was diverted towards physical, psychological, economic, and political grooming. This negligence towards ethical learning resulted in complicated human behavior. Keeping in mind the prevalent situation, two approaches namely ‘values clarification’ and ‘cognitive developmental moral education’ were adopted to propagate the importance of morality (Rosenberg, 2015).

In the first case i.e. ‘values clarification’ teacher was considered to advertise moral values while cognitive developmental moral education’ originated from the work of Piaget and Kohlberg. Most significant work in this regard was of Kohlberg’s concern of moral education. Kohlberg was concerned with the reason behind the choice
of his participants and based on those reasons, he presented three levels of morality. All levels are further split into two stages each. He propounded these stages based on the interviews taken from his subjects. He meticulously formulated these stages through a process deeply rooted in ethical exploration. Driven by a profound commitment to understanding the intricacies of moral development, he engaged his subjects in a series of insightful interviews. Within these interviews, he skillfully immersed them in captivating narratives, each rich with moral dilemmas. Through these narrative-driven conversations, his subjects were presented with the ethical crossroads that make up the fabric of human decision-making. Guided by the objective of unraveling the intricate tapestry of moral reasoning, he artfully encouraged his subjects to contemplate, reflect, and make choices that mirrored their ethical inclinations. These interviews, akin to a journey through the complex landscape of human morality, provided a window into the core principles and values that underlie individuals' ethical decisions. In essence, the foundation of Kohlberg's moral development theory rests on these poignant exchanges, where stories became the catalysts for profound introspection, choices became the cornerstones of ethical progression, and interviews became the gateway to comprehending the stages that shape our moral compass. A famous example of Kohlberg’s moral dilemma is “Heinz steals the drug”. After Kohlberg, the word moral education was replaced by character education because the term moral education was associated with religion. That’s why character building was given more importance. Character education may be defined as to do good and avoid bad. Because of all this, schools started focusing on character building. This stance of character building is still popular in recent days. One such example is ‘infusion approach’ which manifests that a strong character leads towards a successful life.

In the contemporary era, Pakistan actively endeavors to instill the vital elements of character formation within its educational system. Through its educational framework, Pakistan aspires to not only impart knowledge but also to nurture the development of strong character traits, values, and ethical principles in its students. The educational system serves as the bedrock upon which the building of well-rounded, morally conscious individuals is constructed. This commitment is driven by a recognition of the pivotal role that education plays in shaping not just the intellect but also the moral fiber of the youth. Pakistan's education system, like a master artisan, seeks to mold students into responsible citizens who not only excel academically but also exhibit qualities of integrity, empathy, and social responsibility. It's a holistic approach to education that transcends textbooks and classrooms, extending to the realm of character development, fostering a generation of individuals who are not only equipped with knowledge but are also enriched with a strong moral compass.

Islamic principles or ways of life are considered the best means to attain this morality. The life of Holy Prophet (PBUH) is considered the best means to attain this morality. His (S.A.W) life is an example to lead an ethical life. In short, in Pakistan the teaching of Quran and Sunnah shows the ways of right and wrong (Uzmi & Nakhada, 2015). Islam not only distinguishes between right and wrong instead it also shows the ways to attain morality (Saddique& Habib, 2021). Parents blame the current education system for this dilemma (Asif et al, 2015). Moral education can overcome these issues by forming strong characters for a secure future and these days schools are considered to impart both cognitive and moral grooming of the children (Rosenberg, 2015) In Pakistan, there has been a growing recognition of the need for moral and ethical education within the national curriculum. While there may not be a dedicated subject exclusively labeled “Moral Education,” the incorporation of moral and ethical values is weaved into various aspects of the curriculum. This integration is reflective of the broader goal of nurturing well-rounded individuals who not only excel academically but also exhibit strong moral character. The national curriculum in Pakistan places emphasis on ethical teachings through subjects like Islamic Studies, Civics, and Social Studies, which often encompass moral and ethical content. These subjects are designed to instill values, ethics, and an understanding of the principles of justice, fairness, and compassion, in addition to religious and cultural education. While there may not be a standalone subject exclusively labeled "Moral Education," the infusion of moral values and ethical principles within the curriculum underscores Pakistan's commitment to the holistic development of its students, fostering a sense of social responsibility and ethical decision-making. Having said that academic learning in schools more admired (Asif et al; 2020). In religious schools, commonly known as Madrassahs, the emphasis on moral and ethical education is often more pronounced due to their faith-based nature. These institutions integrate religious teachings with moral values, aiming to develop students into not only knowledgeable individuals but also morally upright and conscientious members of society. The curriculum in Madrassahs typically includes the study of Islamic ethics, jurisprudence, and religious texts, with an overarching goal of instilling a deep understanding of the principles of justice, compassion, and integrity (Ali, 2019). Scholars and educators within Madrassahs play a pivotal role in guiding students in the ethical interpretation of religious texts and their practical application in daily life, thus fostering a strong moral foundation. This emphasis on character development aligns
with the broader educational objectives of Pakistan and serves to cultivate individuals who embody not only religious knowledge but also strong moral values (Qureshi, 2018).

The main idea of this research is to highlight that a person is neither positive nor negative by instinct instead the effects of environment play an important role. Home and the educational institution have great influence in this respect. Thus, it was important to see the moral reasoning of students aged 14-17 in madrasah to get the clear understanding of these students’ moral development. Moral reasoning and moral development are distinct yet interconnected facets within the realm of ethics and human behavior. Moral reasoning refers to an individual's capacity to make ethical judgments and decisions, influenced by their cognitive abilities and the principles they apply when faced with moral dilemmas. It encompasses the process of evaluating right from wrong based on established moral principles and societal norms. In contrast, moral development is a broader concept that encapsulates the progression of an individual’s ethical understanding and values throughout their life. It is a longitudinal and dynamic process that encompasses the growth and transformation of an individual’s moral beliefs and behaviors over time. Moral development can be seen as the overarching trajectory of one's ethical maturation, while moral reasoning represents the cognitive aspect, reflecting the ability to make moral judgments and choices. Researchers like Kohlberg (1973) have explored the relationship between moral reasoning and moral development, shedding light on how individuals’ moral reasoning evolves as they progress through various stages of moral development.

Moral reasoning and moral development both play pivotal roles in shaping an individual's ethical behavior, yet they operate at different levels and timescales. Moral reasoning primarily involves the cognitive processes and thought patterns individuals employ to make moral decisions. It can be thought of as the 'how' of ethical decision-making, focusing on the reasoning processes behind one's choices (Gilligan, 1982). In contrast, moral development encompasses the broader 'why' and 'what' questions, delving into the overall growth and transformation of an individual's moral character over the course of their life. Moral development explores how an individual's moral values, principles, and ethical beliefs evolve and mature throughout various life stages, influenced by social, cultural, and personal experiences. These interrelated but distinct concepts are key components of the study of ethics and have been the subject of extensive research in the field of moral psychology and development. Moral values like honesty, obedience to God in terms of fulfilling contracts, stand up to principles of truth, duties towards God and duties towards fellow humans, peaceful coexistence enshrined in Qur'an and teachings of Prophet Muhammad SWS are considered necessary to be taught and comes under the curriculum content of madrasah but due to faulty pedagogy these values are not being taught in true perspective.

2 Literature review

The originator of Islamic education, often attributed to laying the foundations of organized educational institutions, is the renowned scholar and statesman Nizam-ul-Mulk. Nizam-ul-Mulk, who served as the vizier in the Seljuk Empire during the 11th century, is particularly celebrated for his pivotal role in establishing a network of educational institutions known as Madrassahs. These Madrassahs were instrumental in promoting Islamic scholarship, jurisprudence, and ethics. Nizam-ul-Mulk's vision was to create centers of learning that not only imparted religious knowledge but also fostered critical thinking, ethics, and the study of various disciplines. (Hefner and Zaman, 2007). Islamic institutions took birth in the era of 12th century (Sikand 2004) and expanded its roots at the time of Mughal kingdom. At this time these institutions became a place of learning for the rich that belongs to the kingdom. But still formal education has not started yet. Curriculum was not organized for Islamic teachings; instead, it was the teacher to decide what and how to teach something to the learner. Everything from content to pedagogy and evaluation were decided by the teacher. He chose all these according to his capabilities (Nizami, 1983).

With the emergence of colonial period madrasa teaching lost their importance in South Asia. These teachings were replaced by modern education that could fulfill the needs of modern trends. Not only this happened, even the Persian language was substituted by English as the national language. This was the time that brought revolutionary changes in the world of Madararis education. The focus of the education was shifted from ‘this-worldly’ to ‘other-worldly’ teachings. At this time Dar-ul-Uloom Deoband was at its peak. Dar-ul-Uloom was a madrasa that was started in 19th century. The scholars belonging to this institution rebelled against modern trends of westernization and tried to shift the attention towards spiritual world (Metcalf, 1978). This spiritualism of Islamic teaching introduced ‘sister madrasas’ that are working till the present day in southern part of Asia. There was a strong rebellious movement in Pakistan in (2007) from the side of reverent aristocrats. Besides this, only 250 madrassas out of 16000 enrolled in government records accepted the prescribed reformations (Bano, 2007). Studies...
have indicated that only a small amount of fanatic ideologies are found in Pakistan (Bano, 2007). Dar-ul-Uloom Deoband took some practical steps to diminish this false ideology against Islam. They held a symposium in 2008 that was participated by 6000 Islamic scholars. They presented their views and said that Islam is a religion of kindness and brotherly love. It also highlighted Islam is against all kind of crimes and unethical activities (Press Trust of India, 2008). Still there is confusion about the number of religious communities adopting this view. (Kruglanski & Fishman, 2009) Madrassa has made a great contribution in propagation of education in South Asia. After collapsing of Soviet Union with Afghanistan in 1979 created a peak of supply in madrassas of Pakistan and prepared rebellious learners to participate in war. Pakistan has three types of educational institutions: government, independent and religious schools. Government schools teach Islamiat as compulsory subject while focus of madrassahs is to give prescribed Islamic teachings with more attention. 70% of students are enrolled in former schools while less than 1% are enrolled in later types of schools. The régime offered funds to madrassahs so that they may add worldly education to their institutions as well but only a few get benefit from it (Ubaid, 2009).

How Madaris works in Pakistan and their efforts to increase combativeness is under dispute. The real amount of madrassa and the number of pupils is still unknown. Senior Madaris could be found that are still working properly. Some of these madrassas give degrees and produce Islamic scholars while others give free Islamic teachings, shelter, and other basic human needs. Societies Registration Act Defined Madrassa as a place where Islamic teachings are propagated with free food and shelter for the poor.

There are five types of madrassas in Pakistan as given below,
1. Wafaq ul Madaaris al Arabia (Deobandi)
2. Tanzeem ul Madaaris (Barelvi)
3. Wafaq ul Madaaris al Salafia (Ahl-e-Hadith)
4. Wafaq ul Madaaris al Shia (Shia)

How madrasa education is organized.

In Pakistan, there are two main sects of Madaris namely Sunni and Shia. Both have their distinct ideology. Instead of differences they have a unified point of talk that is the Ittehad-e-Tanzeemat-e-Madiris Pakistan (ITMP), it is a place where experts consider the ways to improve religious education. Both the sects have their boards that are, the Wafaq-ul-Madaris Al-Arabia, the Tanzeem-ul-Madaris Alhe Sunnat, the Jamia Naeemia, the Wafaq-ul-Madaris Al-Salfia, the Wafaq-ul-Madaris Shia, Jamia-al-Muntazar and the Rabita-ul-Madaris Al Islamia. Besides these wafqas, some private organizations also run religious institutions. A few famous names are, Jamia Islamia Minhaj-ul-Quran, Jamia Taleemat-e-Islamia, Jamia Ashrafa, Dar-ul-Uloom and Darul-ul-Uloom Mohammadia Ghousia. These are not completely autonomous bodies and have connections with the boards named at the previous section. And all these independent bodies follow Dars-e-Nizami curriculum (Shah&Waseem, 2013). These bodies are prominent Islamic educational institutions in Pakistan, and they are often associated with specific religious boards overseeing their activities. One common characteristic among these institutions is their adherence to the Dars-e-Nizami curriculum, which is a traditional Islamic education program that includes the study of various Islamic sciences, such as Quranic studies, Hadith (sayings and actions of Prophet Muhammad), Islamic jurisprudence, and other religious subjects. Recognition by the government and financial support can vary from one institution to another. In Pakistan, religious schools, including Madrassahs, operate within a diverse landscape, and their status can differ based on various factors, including their affiliation with specific boards and their compliance with government regulations. Some religious schools have received government recognition for their educational programs, allowing their students to obtain certificates that are recognized at a national level. These certificates can range from Shahadat-ul-Almiya to Shahadat-ul-Aalamiya, signifying different levels of proficiency in Islamic studies. However, the degree of recognition and the specific certificates issued can vary between institutions. Regarding financial support, it's not uncommon for some religious schools to receive aid or grants from the government to help with their operations. The extent of this support can depend on government policies and initiatives aimed at regulating and modernizing religious education while promoting a balance between religious and secular education. It's important to note that the status and recognition of religious schools in Pakistan have evolved over time, and there have been efforts to introduce reforms and formalize their curricula to align with broader educational standards. The specific recognition and financial support for these institutions may vary and are subject to government regulations and policies.

Before digging into the reformation procedure let's have an idea about what is taught in madrassahs. In Pakistan, a great number of madrassahs linked with boards adopts ‘Darse-Nizami curriculum’. This curriculum is
given the name of Maulana Nizamuddin Sehali who was an Indian Islamic education specialist (1747AD). At the initial level the curriculum focuses on reading and recalling the content. Instead of using the bulk of books, Dars is the common practice teaching Islamic education. The crucial aspects of Dars-e-Nizami are its emphasis on cognitive aspects, investigation, creativity, and critical thinking. It is against cramming. Despite that, student’s cognitive power are evaluated before starting the whole procedure. Learners’ knowledge should not be limited to the course. They should be able to comprehend other books as well. To attain the purpose madrassahs also focus on giving the knowledge of reasoning and philosophies in addition to Islamic teachings. Students are provided the grammatical books to sharpen their Arabic skills so they may comprehend Islamic content easily. Apart from religious teachings, the reasoning focused subjects are called ‘Ulum-e-aliya, instrumental sciences.(Michael, 2017).

The original purpose of Dar al-Ulum Nizami curriculum, often referred to as Dars-e-Nizami, was to provide a comprehensive Islamic education program. The curriculum’s primary purpose was to equip students with a deep understanding of Islamic theology, jurisprudence, Quranic studies, Hadith (Prophet Muhammad’s sayings and actions), and other religious subjects. Dars-e-Nizami aimed to produce well-rounded scholars who could effectively serve as religious leaders, teachers, judges, and community guides within the Muslim community (Sanyal, 2008). It consists of 54 subjects including syntax of Arabic language, explanation of Quran-e-Pak verses and Hadith that a learner should master within 8 years (Islam, 2010). The syllabus of Dars-e-Nizami has been revised many times to improve it. The originator of Dars-e Nizami was ‘Nizamuddin Sihalvi Ansari (Urdu: نظم الدین سدرا) (27 March 1677 – 8 May 1748). It offers an 8 year course named Aalimiyah. To complete the course students must appear in exams every year to obtain the degree. This curriculum enables the learners to get highly qualified expertise in chosen disciplines of Islam like Nazra and Hadith (saying by Hazrat Muhammad (S.A.W)). It is the most famous Islamic syllabus that is followed in South Asian madrassahs of Muslims. In other words, it can be defined as the knowledge of distinct disciplines transmitted to learners as the building basics of the given fields of knowledge.

Its content is developed by Nizamuddin Sehali and their students either in his ascendancy or later. The curriculum in madrassahs is not limited to Dars-e-Nizami instead different religious cults provide additional material as well. Let’s have the example of senior and popular group Jamaat-e-Islami that owns rabta-tul-madrasa as well, is also providing the students complementary material to students prepared by Maulana Abul-Ala Maududi and other experts of their party. Although mentors of madrassahs claim that they don’t teach anything against other cliques, written material does contain material against the beliefs of other religious groups (Mehmood, 2018).

As far as pedagogy is concerned, madrassahs mostly follow lecture methods in which the teacher is the dominant figure transmitting the knowledge and learners are the receiver of that knowledge. Collaborative learning is not adopted by these institutions. And the early-aged students are taught the prescribed knowledge without any formal training by using communicational skills by the teachers. In Pakistan, several madrassahs relate to religious political parties. The most bulging in this regard are those that are associated with boards. And that board follows Dars-e-Nizami curriculum that has a great impact on their teachings and philosophy (Singer, 2001).

Different madrassahs motivate their learners to take part in political activities. These activities are extracurricular activities for the students as these are not part of formal learning. But such actions are manipulative as learners are used to rebelling against political parties whenever needed. Quite the opposite to this there are some institutions that encourage communal well-being. But their efforts are not highlighted by the critics. Some other facts about these institutions are that they don’t take high remunerations and that’s why those who can’t afford much money for teaching their children in schools get attracted towards it. Besides these, why madrassahs have become the piece of attractions? Some other causes are as follows. According to the census, religious institutions like in Lahore have indicated that all students enrolled there do not belong to poor families instead students belonging to well established families are also there. The main cause of this is that these families have a strong bond with religious values. This trend has introduced the new concept of combination of modern knowledge or other disciplines with Islamic teachings as well. This originated new schools that take charges from learners. For example, “Jamia Ashrafiya” in Lahore and the “Jamaat-e-Islami-associated Hira School System”. The finance of these madrassahs varies. An extensive literature is not found in this regard. Shia madrassahs are mostly supported by Iran and Ahle Hadith are backed by Saudi Arab. Besides these, some get funds from the government and others run from charity systems. In case of crisis in continuous supply system the students are given inferior food and living places (Shah, 2018). Despite strict teaching hours, teachers of madrassahs get a low amount of ruminance. Their wages are around from 5000-10000 that is less than a public-school teacher whose teaching hours are comparatively fewer than madrassah teachers. The payment of salaries to Madrassah teachers by the government can vary based on government policies, the specific region or country, and the type of Madrassah. In some cases, especially in
countries with a significant Madrassah system like Pakistan, the government has introduced programs to financially support Madrassah teachers and bring them into the formal education system. However, it's important to note that the extent of government support can vary between different regions and provinces. In some cases, Madrassah teachers may receive partial or full salaries from the government, while in other cases, they may continue to rely on donations and contributions from the local community or their affiliated religious organizations. (Financial Management of Registered Madaris in Pakistan, 2017). This might be the reason that madrassah teachers show interest in working with other resource persons that could bring more provisions to their organizations. The institutions like this were accessible to those that were considered lawful in Islam (Renaud, 2018).

Objectives

Objectives of the study were:

- To examine the relationship between moral reasoning and moral development of Madrassah students in Lahore.

Research question

Keeping in view the background and professional context of the study this research raised the following questions:

- What is the relationship between moral reasoning and moral development among Madrassah students in Lahore?

3 Methodology

Research design

Correlational research design was used in this study.

Population and Sample

All the Madrassah students in Lahore were the population of the study. The study used simple random sampling technique. Out of 60 madrassahs in Lahore, three madrassahs were selected randomly fifty students were randomly chosen as the sample of the study. Therefore, the sample of the study includes 50 students from these three specific Madrassahs.

Research instrument

A self-constructed questionnaire was used as the tool of the study. The questionnaire included 24 items under six values excluded from moral education theory. These values are honesty, obedience, love, generosity, loyalty, and integrity. These values were described in Urdu language.

Results

In the results section of the study, a strong positive correlation emerged between moral reasoning and overall moral development in Madrassah students, indicating that students with higher moral reasoning scores tended to exhibit more advanced moral development. These findings align with the principles of Kohlberg's moral development theory and provide valuable insights into the ethical growth of students within this educational context. Levels of moral reasoning and moral development were measured through a self-constructed questionnaire. Participants were presented with various moral scenarios, and their responses to these scenarios were collected and analyzed. The percentages provided in the tables represent the participants' self-reported responses to these scenarios, indicating their moral reasoning and moral development. Descriptive statistics and correlations were used to show the relationships between moral reasoning and moral development. The use of a correlational design is appropriate for examining associations between variables like these.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Never</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>If teacher’s attention is not at you; will you cheat in exams?</td>
<td>30.0%</td>
<td>20.0%</td>
<td>40.0%</td>
<td>10.0%</td>
<td>2.30</td>
<td>1.015</td>
</tr>
</tbody>
</table>
If someone dropped money, will you return him? 16.0% 44.0% 16.0% 24.0% 2.48 1.035

If your friend is cheating in exams, will you inform your teacher? 4.0% 56.0% 6.0% 34.0% 2.70 0.995

If something is broken from you by mistake, will you say truth to your elders? 10.0% 64.0% 6.0% 20.0% 2.36 0.921

Descriptive Statistics were calculated to summarize the distribution of honesty in the sample. As shown in Table 1, the 40.0% participants said that if teacher’s attention is not at you cheat in exams (M=2.30, SD=1.015). While 44.0% participants said that someone dropped money, you return him (M=2.48, SD=1.035). However, 56.0% participants said that your friend is cheating in exams, you inform your teacher (M=2.70, SD=0.995) and 64.0% participants said that something is broken from you by mistake, you tell truth to your elders (M=2.36, SD=0.921).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Never</th>
<th>M</th>
<th>SD</th>
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</thead>
<tbody>
<tr>
<td>Do you play in your study time?</td>
<td>70.0%</td>
<td>10.0%</td>
<td>16.0%</td>
<td>4.0%</td>
<td>1.54</td>
<td>0.908</td>
</tr>
<tr>
<td>Do you come madrassah on time?</td>
<td>40.0%</td>
<td>30.0%</td>
<td>24.0%</td>
<td>6.0%</td>
<td>1.96</td>
<td>0.947</td>
</tr>
<tr>
<td>If you have cravings for chocolates and your mother refused to let you eat. Will you eat when he is not around you?</td>
<td>76.0%</td>
<td>4.0%</td>
<td>10.0%</td>
<td>10.0%</td>
<td>1.54</td>
<td>1.034</td>
</tr>
<tr>
<td>If you are watching your favorite show and your mother switch over the TV. Will you shout at her</td>
<td>60.0%</td>
<td>20.0%</td>
<td>20.0%</td>
<td>0.0%</td>
<td>1.60</td>
<td>0.808</td>
</tr>
</tbody>
</table>

Descriptive Statistics were calculated to summarize the distribution of Obedience in the sample. As shown in Table 2, 70.0% participants said that you play in your study time (M=1.54, SD=0.908). While 40.0% of participants said that you come madrassah on time (M=1.96, SD=0.947). However, 76.0% participants said that you have cravings for chocolates and your mother refused to let you eat when she is not around you (M=1.54, SD=1.034) and 60.0% participants said that you are watching your favorite show and your mother switch over the TV (M=1.60, SD=0.808).

<table>
<thead>
<tr>
<th>Variables</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Never</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>If your friend is not prepared for the test, will you show him your paper so he may help you in future?</td>
<td>72.0%</td>
<td>8.0%</td>
<td>20.0%</td>
<td>0.0%</td>
<td>1.48</td>
<td>0.814</td>
</tr>
</tbody>
</table>
If your friend is fighting with someone, will you also go and start beating that person?

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<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Never</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>50.0%</td>
<td>10.0%</td>
<td>20.0%</td>
<td>20.0%</td>
<td>2.10</td>
<td>1.233</td>
</tr>
</tbody>
</table>

If your friend is intentionally not attending madrassah without proper reason, will you provide lame excuses to your teacher?

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<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Never</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>76.0%</td>
<td>10.0%</td>
<td>8.0%</td>
<td>6.0%</td>
<td>1.44</td>
<td>0.884</td>
</tr>
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</table>

Will you lie to hide your friend’s mistake?

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<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Never</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>56.0%</td>
<td>14.0%</td>
<td>16.0%</td>
<td>14.0%</td>
<td>1.88</td>
<td>1.136</td>
</tr>
</tbody>
</table>

Descriptive Statistics were calculated to summarize the distribution of Love in the sample. As shown in Table 3, the 72.0% participants said that your friend is not prepared for the test, you show him your paper (M=1.48, SD=0.814). While 50.0% participants said that your friend is fighting with someone, you also go and start beating that person (M=2.10, SD=1.233). However, 76.0% participants said that your friend is intentionally not attending school without proper reason, you will provide lame excuses to your teacher (M=1.44, SD=0.884) and 56.0% participants said that you lie to hide your friend’s mistake (M=1.88, SD=1.136).

Table 4
Descriptive Statistics of Generosity of the variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Never</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>If your classmates copy fell, will you pick that for him/her</td>
<td>26.0%</td>
<td>50.0%</td>
<td>12.0%</td>
<td>12.0%</td>
<td>2.10</td>
<td>0.931</td>
</tr>
<tr>
<td>If someone is beating your friend, will you fight for him/her</td>
<td>30.0%</td>
<td>50.0%</td>
<td>8.0%</td>
<td>12.0%</td>
<td>2.02</td>
<td>0.937</td>
</tr>
<tr>
<td>If your friend did not give you the birthday gift, will you give him/her</td>
<td>4.0%</td>
<td>96.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>1.96</td>
<td>0.198</td>
</tr>
<tr>
<td>When you were in need, your friend did not help you; if he will be in the same situation, will you also do the same?</td>
<td>56.0%</td>
<td>12.0%</td>
<td>12.0%</td>
<td>20.0%</td>
<td>1.96</td>
<td>1.228</td>
</tr>
</tbody>
</table>

Descriptive Statistics were calculated to summarize the distribution of Generosity in the sample. As shown in Table 4, the 50.0% participants said that your classmates copy fell, you pick that for him/her (M=2.10, SD=0.931). While 50.0% participants said that someone is beating your friend, you fight for him/her (M=2.02, SD=0.937). However, 96.0% participants said that your cousin did not give you the birthday gift, you will also not give him/her (M=1.96, SD=0.198) and 56.0% participants said that you were in need, your friend did not help you in the same situation, you also do the same (M=1.96, SD=1.228).

Table 5
Descriptive Statistics of Loyalty of the variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Never</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you steal some money with your friend and later is caught, will you blame him alone</td>
<td>40.0%</td>
<td>20.0%</td>
<td>0.0%</td>
<td>40.0%</td>
<td>2.40</td>
<td>1.370</td>
</tr>
</tbody>
</table>
Do your elders do your home-work 50.0% 10.0% 32.0% 8.0% 1.98 1.078
Will you give lame excuses while getting late from madrassah 44.0% 16.0% 34.0% 6.0% 2.02 1.020
If your teacher gives you the responsibility to listen the lesson, if your friend did not learn it; will you tell your teacher 10.0% 56.0% 26.0% 8.0% 2.32 0.768

Descriptive Statistics were calculated to summarize the distribution of Loyalty in the sample. As shown in Table 5, the 40.0% participants said that you steal some money with your friend and later is caught, will you blame him alone (M=2.40, SD=1.370). While 50.0% of participants said that your elders do your homework (M=1.98, SD=1.078). However, 44.0% participants said that you give lame excuses while getting late from madrassah (M=2.02, SD=1.020) and 56.0% participants said that your teacher gives you the responsibility to listen the lesson, if your friend did not learn it; will you tell your teacher (M=2.32, SD=0.768).

Table 6
Descriptive Statistics of Integrity of the variables

<table>
<thead>
<tr>
<th>Variables</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Never</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>If the teacher is not in the class, will you make noise?</td>
<td>90.0%</td>
<td>4.0%</td>
<td>6.0%</td>
<td>0.0%</td>
<td>1.16</td>
<td>0.510</td>
</tr>
<tr>
<td>If you are invigilating the test, will you let your friends cheat?</td>
<td>70.0%</td>
<td>20.0%</td>
<td>6.0%</td>
<td>4.0%</td>
<td>1.44</td>
<td>0.787</td>
</tr>
<tr>
<td>If the gardener is not watching, will you break the flower?</td>
<td>40.0%</td>
<td>40.0%</td>
<td>12.0%</td>
<td>8.0%</td>
<td>1.88</td>
<td>0.918</td>
</tr>
<tr>
<td>Do you play games during lecture</td>
<td>30.0%</td>
<td>24.0%</td>
<td>26.0%</td>
<td>20.0%</td>
<td>2.36</td>
<td>1.120</td>
</tr>
</tbody>
</table>

Descriptive Statistics were calculated to summarize the distribution of Integrity in the sample. As shown in Table 6, 90.0% of participants said that the teacher is not in the class, you make noise (M=1.16, SD=0.510). While 70.0% of participants said that you are invigilating the test, you let your friends cheat (M=1.44, SD=0.787). However, 40.0% participants said that if gardener is not watching you break the flower (M=1.88, SD=0.918) and 30.0% participants said that you play games during lecture (M=2.36, SD=1.120).

Table 7
Descriptive Statistics and Correlations for moral reasoning and moral development

<table>
<thead>
<tr>
<th>Variables</th>
<th>n</th>
<th>M</th>
<th>SD</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Honesty</td>
<td>50</td>
<td>9.84</td>
<td>3.490</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Obedience</td>
<td>50</td>
<td>6.64</td>
<td>3.510</td>
<td>0.927**</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Love</td>
<td>50</td>
<td>6.90</td>
<td>3.856</td>
<td>0.944**</td>
<td>0.987**</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

10.32052/23364890.cemj.31.4.268 266 | Page
Table 7 revealed that there is significant moral reasoning that has moral development correlation with Honesty, Obedience, Love, Generosity, Loyalty, and Integrity. While there was relationship between moral reasoning has moral development.

### 4 Findings

The present study was designed to indicate the relationship between moral reasoning and development. To attain the purpose, a self-prepared questionnaire by the researcher was used as the tool of the study. Descriptive statistics and correlations were used which shows the relationships between moral reasoning and moral development. The use of a correlational design is appropriate for examining associations between variables like these. To determine the level of learners’ moral reasoning, values were extracted from moral development theories. These values were honesty, obedience, love, loyalty, generosity, and integrity. Four questions were made for each value. Based on students’ responses their level of moral reasoning was determined. As far as honesty is concerned, results showed that students’ level of morality is not so high as 70% (by combining sometime and yes) students prefer to cheat in examinations if their teacher could not keep an eye on them. In the light of Kohlberg’s theory students’ moral level is at the first stage of conventional morality because they cheat when the teacher is not around them otherwise, they do. Hence, they want to escape from punishment. So, students’ morality is at the first stage (obedience and punishment) of pre-conventional level. The condition of obedience is also not good as 76% of children steal the chocolate if their mother does not allow them. The same is the condition with love generosity, loyalty, and integrity; these are also not so high in the students. 96% of students indicated that they will not give gifts to their fellows if they did not receive from them. This shows that students’ moral reasoning is at the second stage of pre-conventional level, that is ‘individualism and exchange’. The value of love is also at the stage of ‘individualism and exchange’ as 92% by combining ’yes’ and ‘sometimes’ students help their friends in cheating because, in return they will also help them whenever needed. The level of ‘integrity’ is also not satisfying in the light of Kohlberg’s theory for, 96% students (by combining ‘yes’ and ‘sometimes’) in public schools will make noise if teacher is not in the class. They will make noise in the absence of teacher to avoid punishment so, level of integrity is also ‘obedience and punishment’. As far as relationships are concerned, there is a significant relationship between moral reasoning and moral development of students. In the light of study’s findings, it is evident that Madrassah students, particularly those in the age group of 14-17, demonstrate moral reasoning and development that aligns with the initial stages of Kohlberg’s theory. Kohlberg’s theory suggests a developmental progression in moral reasoning, ranging from lower, self-centered stages to higher, more principled stages. The observed moral tendencies in our study, such as honesty, obedience, and loyalty, reflect behaviors commonly associated with the initial stages of moral development.

These stages are often characterized by an emphasis on external rules, authority figures, and interpersonal relationships. Madrassah students in the 14-17 age range tend to adhere to these principles, which is a typical aspect of their moral development. This aligns with Kohlberg’s theory that individuals in this age group are still in the process of internalizing moral principles and are more influenced by external factors, such as religious teachings and authority figures. It’s important to note that moral development is a gradual and ongoing process, and the observed moral tendencies in this study may be attributed to the students’ age and their exposure to religious education. As students’ progress in age and experience, they are likely to advance to more complex stages of moral reasoning. Therefore, these findings underscore the need for continued moral education and ethical guidance within the Madrassah system to facilitate the growth of students’ moral reasoning to higher stages in Kohlberg’s theory.

### 5 Discussion and conclusion

The present study was designed to find out the relationship between moral reasoning and development. The study indicated that there was a significant relationship between moral reasoning and moral development. It supports the results by Killen & Dahl, 2021. Their research also highlighted that moral reasoning is
important to identify “unfair arrangements and articulating arguments for why the arrangements should change” (Killen & Dahl, 2021). That is moral development. The results threw light on the fact that the level of students’ moral reasoning was pre-conventional and conventional with the lens of Kohlberg’s theory. The present study supported the research done by (Farooq et al., 2022).

The current study had explored the moral reasoning of madrassah students. Study explored further that moral values which researcher intend to investigate are less visible in their moral reasoning and among many reasons one may be was the pedagogical strategies of teachers that could not inculcate the concept and they bear less moral development. Birhan et al, 2021 has explained the inculcating of morality among children by teachers and parents. Findings of the study have shown that respondents of the study have not attained the moral reason as required by them according to their age. Herrick (2003) argued that all children do not have inborn moral values, but it is their fundamental right to learn that through education. Kohlberg got the inspiration from Piaget’s contribution in describing youngster’s perception of the world and drew out his theory of ‘Moral development’ (1969, 1984). The basic concept of his work explains the acts of moral conduct and the motive behind those actions. The fact about correlation between degree of education and morality of youth is discovered by the work of Kohlberg, Rest and Turiel (1973). The same relationship was founded by the work of Izzo, (2000) as well. The other reasons may be the curriculum, the working environment of madrassah. Therefore, the implications for moral education of children in Madaris (religious schools) in Pakistan are significant and multifaceted. The study's findings, which highlight the prevalence of moral tendencies aligned with the initial stages of Kohlberg's theory of moral development, underscore the need for a tailored and comprehensive moral education curriculum within Madaris. This curriculum should not only focus on reinforcing the observed moral virtues but also aspire to guide students toward more advanced stages of moral reasoning, fostering critical thinking, empathy, and ethical decision-making. By recognizing the moral development of Madrassah students and acknowledging their age-related predispositions, educators and policymakers can develop more effective strategies for imparting moral values and ethics. Furthermore, these implications emphasize the importance of fostering an environment of moral reflection, dialogue, and growth within Madrassahs to ensure that students are not only morally upright but also equipped to contribute positively to society and navigate complex moral dilemmas.

References


